THE LIGHT OF WISDOM VOL IV



Root Text PADMASAMBHAVA

Commentary JAMGÖN KONGTRÜL

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THE LIGHT OF WISDOM
VOL. IV

THE ROOT TEXT
Lamrim Yeshe Nyingpo
BY PADMASAMBHAVA

as recorded by Yeshe Tsogyal,
and *revealed and decoded*
by Chokgyur Lingpa *and* Jamyang Khyentse Wangpo

THE COMMENTARY
The Light of Wisdom
by JAMGÖN KONGTRÜL THE FIRST

THE NOTES
Entering The Path of Wisdom
by JAMYANG DRAKPA

as recorded by Jokyab Rinpoche

Supplemented with clarifying remarks by
Kyabje Tulku Urgyen Rinpoche

Translated from the Tibetan according to the teachings of
Kyabje Tulku Urgyen Rinpoche
by Erik Pema Kunsang

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The Root Text: bla ma'i thugs sgrub rdo rje drag rtsal las zhal gdams lam rim ye shes snying po pad ma sam bha'i snying thig go.
The Commentary: bla ma'i thugs sgrub rdo rje drag rtsal las, zhal gdams lam rim ye shes snying po'i 'grel pa ye shes snang ba rab tu rgyas pa.
The Notes: bla med nang rgyud sde gsum gyi rgyab chos pad-ma'i zhal gdams lam rim ye snying 'grel pa ye shes snang ba'i zur rgyan brgyud ldan bla ma'i zhal rgyun rnams brjed byang gcig bsdus ye shes lam 'jug.

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Front cover: Padmasambhava, in the form of Guru Dorje Drakpo Tsal, Powerful Vajra Wrath, one of the twelve manifestations in the mandala of *Tukdrub Barchey Künsel.*

Courtesy of Orgyen Tobgyal Rinpoche

Courtesy of Shechen Archives

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Preface

The main focus of *Light of Wisdom, Vol. IV*, is the practice of Ati Yoga, the completion stage devoid of conceptual attributes. Here Padmasambhava's precious pith instructions are clarified by Jamgön Kongtrül, one of the greatest masters of Tibetan Buddhism. As previously mentioned, with the consent of Kyabje Tulku Urgyen Rinpoche I have structured the root text, commentary and notes to span several volumes. Each of these texts are sequential continuations from the previous volume.

Once, when asked about how to approach the many levels of teachings contained in the *Lamrim Yeshe Nyingpo*, Tulku Urgyen Rinpoche said:

"It is correct that it is quite complex to practice the entire *Lamrim Yeshe Nyingpo*. You can use whatever is directly appropriate. If you practice development stage you should use the relevant instructions according to the intent of the vase empowerment. When practicing the secret empowerment you should use the instructions on the *nadis* and *pranas*. When practicing the knowledge empowerment use the teachings concerning the mental consort. When practicing the 'cutting through of primordial purity' you should use the teachings on Dzogchen. This same principle goes for all other root texts. The whole *Lamrim Yeshe Nyingpo* is for you to use throughout your entire life. It contains the complete path for different types of individuals, including Hinayana, Mahayana and so forth. However, it's title *Wisdom Essence* (*Yeshe Nyingpo*) means that its ultimate practice is Dzogchen."

I was fortunate to receive detailed clarifications and invaluable oral instructions from Kyabje Tulku Urgyen Rinpoche on this particular section. The introductory teachings and many of the endnotes were

extracted from explanations he gave that followed a similar outline as the *Lamrim Yeshe Nyingpo, Vol. IV*. To supplement the notes I have used the *Illuminating Sunlight* by Khenpo Rinchen Namgyal, a close disciple of Chokgyur Lingpa.

In 1988, I had the good fortune to stay at the same place in Hong Kong as Kyabje Dilgo Khyentse Rinpoche who had just arrived back from Eastern Tibet. One day he called me into his private room. He asked me how far I had gotten in the translation of the *Lamrim*. After I responded, he took both my hands in his and made me promise to finish and publish the entire work. Honoring Rinpoche's vajra command, we are printing and releasing this section of the text as well.

Another time Kyabje Tulku Urgyen Rinpoche placed a draft of the *Lamrim* on his head and said that it contained the essence of the path of Vajrayana. I felt somewhat awkward that Rinpoche was putting my English translation above his own head. It became apparent to me later, however, that his sign of respect had nothing to do with language or our work. It was a way of venerating the teachings of Padmasambhava and the revealed treasure of Chokgyur Lingpa. May this work in some way be an extension of his vast aspirations. Over the years, Chökyi Nyima Rinpoche, as well, has persistently ordered me to complete the *Lamrim* and this section in particular. This publication is a token to repay his kindness.

As a way to facilitate the authentic transmission of these teachings, we have included the Tibetan verses of the root text. Please also use them to ask your own Vajrayana master for clarifications.

The depth of this work is truly above my head and in no way do I want to pretend being an expert Dzogchen translator. It has for some incredible karmic reason been my fortune to translate for great Dzogchen masters and what you see here is entirely their blessings — but filtered through my limited understanding. As the faults and shortcomings in the translation of the Lamrim become obvious, I invite

you to share them with me. The address and email can be found on page 4.

Thanks are due to the Nalanda Translation Committee headed by Larry Mermelstein for kindly allowing us to consult and compare with the transcripts of Khenpo Tsültrim Gyatso Rinpoche's teachings on these topics — along with his translators: Lama Yeshe Gyamtso, Jules Levinson, Michelle Martin, Elizabeth Callahan and Jim Scott; and to James Valby for sharing his files of the *Seventeen Dzogchen Tantras*, the *All-Creating King*, etc., which facilitated comparing the spelling of some critical quotes.

Additionally, I would like to thank Michael Tweed for his editing, my wife Marcia for constant support and material, as well as Karma Gyurmey and Ian Saude for proof-reading. Special thanks go to the sponsors: Richard Gere for some of the production costs and Ida Bernstein for the rest of the production costs and the printing.

Finally, I would like to quote Tulku Urgyen Rinpoche: "Please keep in mind that the combined aspirations and blessings of Padmasambhava and Yeshe Tsogyal have never been and never will be in vain, but always have a timely purpose."

I pray that their inspiration will help bring forth the remainder of this translation and that these teachings fully take root in the mind-stream of fortunate disciples to blossom with benefit for all beings.

Erik Pema Kunsang
Nagi Gompa, May, 2001



ཀུ་རུ་སྐྱི་ལ་

PADMASAMBHAVA

INTRODUCTORY TEACHINGS

from the oral teachings of

Tulku Urgyen Rinpoche

This scripture's title contains the crucial words *Yeshe Nyingpo*, *Wisdom Essence*, that indicate the supreme practice of Dzogchen. Dzogchen, the Great Perfection, is the ultimate summit of all vehicles. It is the teaching that grants enlightenment in a single lifetime. Although the nine vehicles have nine different views, the upper ones include all the lower ones. So, the view of Dzogchen includes all the views of the eight lower vehicles. *Dzog* means that all views are perfectly contained at the same time, while *chen* means great. There is a famous statement: "Complete as one — everything is complete within mind. Complete as two — all of samsara and nirvana is complete within this. The basic state of everything is the Great Perfection."

These Dzogchen instructions on revealing *Yeshe Nyingpo*, the essence of original wakefulness, are like utterly pure, refined gold. Self-existing wakefulness is the foundation from which supreme wisdom, as well as all the common siddhis arise. All the buddhas of the past attained enlightenment through the path of self-existing wakefulness,

as will all future victorious ones and their spiritual offspring. This insight is the entrance door for all fortunate ones who aspire towards liberation from samsara. Among the different paths, this is the short conduit to accomplish buddhahood in this very body and life.

This section of the *Lamrim* begins with the part of the path connected to the fourth empowerment. In Vajrayana the three essentials for practice are the ripening empowerments, the liberating instructions and the supportive reading transmissions. 'Ripening' means that your body is ripened into the deity, your speech is ripened into mantra and your mind is ripened into the state of samadhi. To enter this path you need to mature your being through empowerments. If one starts the practice without receiving the empowerments, the blessings will not enter one's stream of being. There are four empowerments: the vase empowerment, the secret empowerment, the knowledge empowerment and finally the word empowerment.

The first, the vase empowerment, refers to Mahayoga. The next two are connected to Anu Yoga and include two aspects of practice: utilizing your own body and the body of another. These are the secret empowerment and the wisdom-knowledge empowerment.[1] Finally, the fourth, related to Ati Yoga, is known as the precious word empowerment.

For authentically applying yourself to this path, all the panditas of India and the masters of Tibet have mentioned that it is indispensable to purify obscurations and gather the accumulations. However, since the Dharma is extremely vast and extensive, it is difficult for one person to practice all its details on accumulation and purification. So these masters condensed the essence of all the sutras and tantras into four things to reflect upon called the four mind-changings and five things to practice, the preliminaries of the five times one-hundred thousand.

Failing to purify the obscurations and gather the accumulations will prevent you from realizing the true meaning of self-existing wakefulness. It is therefore essential to first endeavor in the practices that facilitate purifying obscurations and gathering the accumulations. There are two kinds of obscurations: emotional and cognitive. The emotional obscuration is the three poisons and the cognitive obscuration is the attitude that holds concepts of perceiver, perceived and the act of perceiving. There are also two kinds of accumulations: merit with concepts and nonconceptual wisdom. The accumulation of merit with concepts includes the preliminary practices, the *ngöndro*, as well as the yidam practice. The nonconceptual accumulation of wisdom is the training in samadhi, the natural state of your self-existing wakefulness. Finally, the two accumulations remove the two obscurations allowing you to realize the two kayas, rupakaya and dharmakaya.

For those who have gathered the accumulation of merit with concepts and purified their obscurations to a certain degree, this section of the *Lamrim* deals with the nonconceptual accumulation of wisdom. Here, the text explains the general key points of the extraordinary perspective of the Great Perfection. These key points include an explanation of the ground, how sentient beings become deluded, the ways to practice and how the final fruition is accomplished.[2]

Jamgön Kongtrül's commentary is quite complete and it would be inappropriate to add too much. However, since I have been asked, here are a few points.

What is the natural state of the ground and how are sentient beings deluded from it? The ground is primordial purity, free from anything that obscures. It is free from confusion and yet, a seeming confusion arose. This seeming confusion obscures the recognition of the ground. Fortunately, this seeming delusion, the ignorance of sentient beings is temporary. The failure to recognize the ground is similar to dreaming. Dreaming is not primordial; it is temporary. Be-

cause ignorance is temporary, it can be purified. Purification happens through training on the path.

We have strayed from the ground and become sentient beings. To free the ground from what obscures it, we have to train. Right now, we are on the path and have not yet attained fruition. When we are freed from obscuration, then the fruition, dharmakaya, appears. The liberated ground, path and fruition are all perfected in the realm of the single essence, the continuity of rigpa.

In fact, there is essentially no difference whatsoever between ground and fruition. In the state of the ground the enlightened qualities are not acknowledged, but they are manifest at the time of fruition. Yet, these are not new qualities that appear but are like the qualities of a flower inherent in the seed. Within the seed are the characteristics of the flower itself. The seed holds the potential for the flower's color, smell, bud and leaves. However, can we say that the seed is the fruition of a flower? No, we cannot because the flower has not fully bloomed. Like this example, the qualities of the fruition are contained in the state of the ground; yet they are not evident or manifest. That is the difference between ground and fruition. So, unless we apply ourselves to the path, the fruition will not appear.

The scripture next describes the methods of training in the outer Mind Section, the inner Space Section and the innermost Instruction Section. The three sections of Dzogchen — Mind, Space and Instruction — are quite similar. However, the teachings primarily describing the cognizant quality of mind are called Mind Section, those mainly describing the empty aspect are the Space Section and those which emphasize that the mind is the unity of being cognizant and empty belong to the Instruction Section.

In short, it is like this: the Mind Section teachings in which cognizance is the main thing are able to get rid of 'that which is to be abandoned', i.e. the disturbing emotions. However, they do not manage to

get rid of using cognizance as a remedy. In Dzogchen, we have to get rid of 'that which is to be abandoned', as well as its remedy, both the refuse and the antidote. For example, you take medicine to get rid of a poison; the remedy is the medicine and that which is to be abandoned is the poison. However, in the teachings of the Mind Section, by eating the medicine, you have conquered the poison, but the medicine itself has not been completely digested; a little of it still remains inside your stomach.

In the Space Section that which is to be abandoned is completely eliminated by means of seeing emptiness. But the using of emptiness as a remedy is slightly retained; there is still some clinging left. Only in the Instruction Section is that which is to be abandoned and its antidote completely eliminated.

The only differences between these three sections are whether or not the things to abandon and their remedies have both been eliminated. There is no talk whatsoever about one of them being a wrong path. Compared to the other vehicles both the Mind and the Space Sections are Dzogchen. Yet, when looking from the point of view of the Instruction Section, although the things to abandon have been abandoned, their remedies still slightly remain. There is a remnant of clinging to emptiness and a little attachment to cognizance. There is no complete freedom from abandoning and accepting. That which is to be abandoned has been eliminated, but 'the accepted' still needs to be eliminated.

As stated in the *Lamrim*, the innermost Instruction Section has two main sections: the Trekchö view of primordial purity and the Tögal meditation of spontaneous presence. The Trekchö section has three parts: the preliminaries, the main part and the conclusion.

There are different levels of preliminaries. There are the general preliminaries that are common for all the vehicles — the four mind-changings followed by the specific preliminaries, the *ngöndro*. After

these come the extraordinary preliminaries that are exclusive to Dzogchen. The preliminaries for Trekchö are the vajra posture, the four speech yogas of HUNG and the examination into the arising, dwelling, and departure of thoughts, followed by remaining in naturalness and sustaining freshness.[3]

These preliminaries are the direct cause for accomplishing the three vajras while combining conceptual means with nonconceptual knowledge. The vajra Body is realized by visualizing yourself as a dark blue HUNG, the vajra Speech by practicing the four HUNG yogas and the vajra Mind by resolving the absence of coming, staying and going. In these preliminaries, the most vital part is to investigate and resolve the arrival, remaining and departure of your mind and its thoughts. Once you determine rigpa unmistakenly, you resolve it to be empty. This is not a mere assumption. The outcome of this investigation is that you can definitively decide that mind is truly empty. This is unlike any other understanding of mind being empty that is merely a mental fabrication. Before going through this practice, there is no true certainty.[4]

Having resolved that mind is empty, the next topic is the *rangbab* practice of remaining in naturalness, conventionally called shamatha. Once you determine that the mind is without a place where it comes from, stays or goes to, and remain in the natural state, that, according to Mahamudra and Dzogchen, is the beginning of unfabricated shamatha. Remaining in the shamatha that is without fabrication is the natural state, which is also called intrinsic awareness or *rigpa*.

Having recognized the emptiness of mind and trained in natural awareness, you then proceed to mingle this awareness with your daily activities which is the *sorshuk* practice of sustaining freshness, conventionally called vipashyana. You engage in activities without moving away from the natural state. *Sorshuk* practice is without fixation, but also without letting the mind wander off in distraction.

Most meditators when "undistracted" are continuously involved in fixating on their meditation state. Practitioners who, after recognizing mind essence, have stayed in the mountains while training in samadhi and are almost without confusion during the daytime, might think, "Now I am undistracted the whole day!" But once he or she goes to town, soon they feel, "Oh no! My meditation state is ruined! I must have left it behind in the mountain retreat! Up there, my meditation was splendid, there was no delusion and no distraction at all during the day. Here in the city, my meditation is lost, gone without a trace!" That happens due to not mingling the practice with daily activities. The way to mingle is through the *sorshuk* training of sustaining freshness. We should train until we can remain unmoved from the primordial purity of rigpa, the natural face of awareness while engaging in daily activities.

To repeat, there are two types of shamatha: one is conventional or conceptual and the other is the unconventional or nonconceptual shamatha. The latter of these is the *rangbab* practice of naturally resting in awareness. Without departing from the state of nonconceptual shamatha, we train in sustaining freshness, in the unconventional type of vipashyana. In fact, the three gazes in the *sorshuk* practice of sustaining freshness correspond to the three yanas: the shravaka gaze to Hinayana, the bodhisattva gaze to Mahayana and the wrathful gaze to Vajrayana. Fixating always ruins it for us; so remain in unimpeded awareness without giving in to fixation. Engage in your daily activities, but avoid being carried away. In this way, the *sorshuk* practice of sustaining freshness is an extraordinary method for training in vipashyana.

According to the conventional Dharma system the meditator should first cultivate shamatha and then pursue vipashyana, seeking insight. The first practice is to cultivate something in a conceptual way and the latter is to inquire into and recognize the one who cultivated it. Vipashyana is when you identify who the meditator is. In fact, there is no attainment of buddhahood without perfecting sha-

matha and vipashyana. Here, both shamatha and vipashyana are contained within the practices of remaining in naturalness and sustaining freshness. When we slightly criticize shamatha and vipashyana, we are only talking about their ordinary, conceptual aspects. This is because a conceptual act is not the cause of enlightenment. The extraordinary shamatha, remaining in the naturalness free from conceptual thinking should be combined with a recognition of its nature, which is true vipashyana. Shamatha and vipashyana are then unified, this is known as the unity of awareness and emptiness. When awareness is recognized to be indivisible from emptiness, shamatha and vipashyana are automatically unified; that is the extraordinary approach. Dzogchen emphasizes stripping awareness to its naked state, not clinging to emptiness in any way whatsoever. The true type of vipashyana is the empty and cognizant nature of mind, as the *Lamrim Yeshe Nyingpo* describes with the words "cognizant emptiness of same taste with an essence of awareness."

After these preliminaries comes the main part. *Deciding Through the View* introduces the fact that our original wakefulness is primordially pure in essence and spontaneously present in nature, and that these are an indivisible unity.

Under the heading *Practicing by Means of the Meditation* are teachings on *Three Words that Strike the Vital Point.* While the special types of shamatha and vipashyana are placed as preliminaries, these three central themes are located within the main part. In other words, we are introduced to nonfabrication, to naturalness, at the start. To ignore the *rangbab* training in naturalness would prevent the ability to progress. The fact that, according to the sequence of chapters, naturalness is placed as a preliminary does not imply that we should skip it in order to get to something higher or more profound. The empty essence is introduced since there is a need for it from the beginning. If we defer resolving the empty nature of mind during the preliminaries,

it is possible to receive the teaching on *Three Words that Strike the Vital Point,* which belongs to the main part, while continuing to not recognize the nature of mind.

To reiterate, through the preliminaries for Trekchö, we first resolve the coming, staying and going to clearly establish that the mind is empty. After that we are taught to recognize our nature, decide on one point and gain confidence in liberation.

The intent of the Trekchö teachings is to point out the primordially pure dharmakaya so that we recognize the dharmakaya awareness and decide upon it. The third of the *Three Words,* gain confidence in liberation, is also about dharmakaya being the true cause of confidence. Whatever thought arises is freed upon arising without a location or an agent. In the moment of freeing, there is no duality. If you have dualistic fixation the thought is not liberated. 'Liberation' here means that the thought dissolves. The moment the thought dissolves into the expanse of dharmakaya, we cannot find a place it arose from or something that made it arise; duality has collapsed. That is what is meant by gaining confidence in liberation, a confidence in the dissolving of our usual clinging to duality. There is no liberation as long as this fixation on subject and object is retained. Being liberated is like a knot being untied or pouring water on a sandcastle; it is the moment when conceptual experience is absent. The words liberated, collapsed, dissolved and absent have the same meaning: something is freed, has fallen apart or disappeared.

These three sentences: *recognize your own nature, decide on one point* and *gain confidence in liberation,* have a single meaning. They are like three lines drawn in the sky: when you make three lines in midair, they do not remain. Nevertheless, without depending on words we would never get the point. Now is not the time of the mind transmission or the transmission through symbolic gestures. This is the age of the hearing lineage when we must depend on words.

The *Three Words that Strike the Vital Point* cut the life vein of delusion. This is the fundamental murder of ignorance. Among the two

inner tantric practices, union and deliverance, this is the way to slay unknowing, our main enemy. All of samsara unfolds out of ignorance; first by thinking in terms of duality, then the arising of disturbing emotions and so forth. Killing basic ignorance also eliminates all its resultant samsaric states, the six classes of beings. Unfortunately this has not happened for sentient beings whose ignorance causes dualistic thinking. Their ignorant dualistic thinking makes the six classes of experience appear as if in actuality, though they don't really exist. But now, the sword-like wakefulness of knowing, *rigpa yeshe*, cuts the very life vein that confusion flows through — the aorta of unknowing. These *Three Words that Strike the Vital Point* destroy dualistic mind and delusion, and hence eliminate all samsaric states.

These three words that condense the 6,400,000 Dzogchen tantras were transmitted by Vajrasattva to Garab Dorje. The difference between Garab Dorje and us is not in our empty essence, but in our ability. Garab Dorje was the kind of practitioner who having received the pointing-out instruction once, never lost it again. For him, being pointed out, recognizing and being undistracted were all simultaneous. It is said that he sat down as a sentient being, but when he stood up he was a Buddha and was never again distracted from the state of rigpa. We, on the other hand, get the nature of mind pointed-out and recognize it, but then we fall under the power of the coemergent and conceptual ignorances, get distracted and forget it again. For Garab Dorje, the threefold sequence of recognizing, perfecting the strength and attaining stability only took about three seconds. He never became distracted again. So, we are not exactly on par with Garab Dorje.

After the Trekchö view of primordial purity, our scripture continues with the Tögal meditation of spontaneous presence.

It is said that Trekchö is to recognize that our essence is primordially pure, while Tögal is to recognize that its natural expression is

spontaneously present. Trekchö and Tögal can never be separated. They are definitely a unity, because experience and emptiness are a unity. Although empty, everything is perceived and vice versa. Again, Trekchö is to recognize primordial purity as being your own nature; Tögal is to recognize that spontaneous presence is your natural expression; and their unity is to recognize that this natural expression is devoid of a self-nature.

Spontaneous presence, *lhündrub,* is the expression of primordial purity. *Lhündrub* includes all the deities appearing in the bardo, as well as the signs of the three kayas which appear prior to the deities — the sounds, colors and lights. Everything that appears belongs to spontaneous presence because of being intrinsic to primordial purity. In other words, the essence is primordial purity while the nature is spontaneous presence. Without having to create or surmise anything, the Tögal displays occur directly in our field of vision. That is why Tögal is called a swift path — it is the instantaneous path to enlightenment.

The explanation of Tögal consists of preliminaries, main part and conclusion. Here the preliminaries are divided into two sections: *khordey rushen*, separating samsara and nirvana, and the four key points for perceiving in actuality.

The *Dra Talgyur Root Tantra* which is one of the seventeen Dzogchen tantras mentions:

> Unless samsara and nirvana are separated,
> Your body, speech and mind's ties
> To the three realms will not be cut.
> Therefore, separate samsara and nirvana.

The meaning is plain: unless we clarify the difference between samsara and nirvana, the connections between the three external realms of desire, form and formlessness and the three internal realms

of body, speech and mind are not cut. Without making this distinction our body, speech and mind will continue to spin through the three realms of samsara, which is pointless.

Now I will explain about the benefit of the rushen practice. The *khordey rushen* is the preparation specific to Tögal practice. '*Ru*' means that there are two sides, right and left; like the two horns flanking the head of a yak, there is never only one flank. '*Shen*' means to separate; separating the good and the bad, which have been mixed together. Although *rushen* literally means to separate two parts, samsara and nirvana are not actually separate. What is to be separated is the essence and its expression — samsara and nirvana. Both samsara and nirvana are nothing but the one mind itself. There are definitely not two entirely separate minds, one samsaric and one nirvanic. At present, samsara and nirvana are mixed in our mind. If there is knowing, it is nirvana; if there is no knowing — ignorance — it is samsara. The conceptual and the non-conceptual must be separated. Rigpa must be found to be beyond good and evil, hope and fear, something to accept or reject, establish or negate.

To discover this, we must first separate, distinguish, and see if rigpa changes or not. We have already taken birth in samsara. To avoid and block the doors of rebirth, we first pretend to go through the different samsaric rebirths. After that, we act as if we have attained nirvana. Through this practice we are able to exhaust the habitual tendencies that cause us to be born in samsara, thereby blocking the gates of rebirth. We will then have true revulsion and the confidence that we have turned our backs on samsara. That was the samsaric aspect. The aspect of nirvana is the state of buddhahood or of a bodhisattva, which we are supposed to attain or mature into. We should attain that fruition after being freed from samsara. These two aspects are also called freedom and maturation and the purpose of the outer rushen is to achieve them.

Vimalamitra used to practice the khordey rushen six months out of every year on Vulture's Peak at Rajgir. By doing so he was able to manifest the rainbow body of the great transformation. You see, the accomplishment of the rainbow body actually depends upon the rushen practices. This is probably because they purify all the habitual patterns and obscurations. It is said that compared to practicing the general preliminaries, the ngöndro, there is much greater blessing and merit in applying the Anu Yoga practices of nadi, prana and bindu. Yet, the khordey rushen is much more profound than doing a hundred thousand of the Anu Yoga preliminaries of nadi, prana and bindu. The Mahayoga ngöndro involves great effort and a lot of hardship for our body, speech and mind. In comparison, the practices of nadi, prana and bindu according to Anu yoga are much swifter, more effective and profound. Yet compared to either of these, the Ati Yoga practices of separating samsara and nirvana are even more powerful and purifying. The blessing gets greater and greater, not smaller and smaller. This is because we are getting closer and closer to mind and the closer we get to mind, the more profound the teachings.

Following this you should abandon and cast far away the ninefold activities. Abandoning the ninefold activities — the outer, inner and innermost for each of the three doors — is a vital part of the main practice for both Trekchö and Tögal.

To proceed through the four visions of Tögal is the shortest and most direct path. From the ground of primordial purity, the ground manifestation of spontaneous presence appears. The ground of primordial purity belongs to the Body aspect — where Body refers to kaya and dharmakaya — while spontaneous presence belongs to Mind. Let me share this quote, "Essence is present as Body, nature is present as Speech and capacity radiates as Mind." That is how the three kayas are present as primordial purity and spontaneous presence.

In our direct perception, through our sense organs, the spontaneous presence ripens or matures as the realms and kayas.

By practicing Tögal we can let the material body dissolve into rainbow light before dying. Also our speech ripens into the amazing speech which is likened to the voice of a *kumbhanda* child: it becomes impossible for anyone to go against it or not be benefited; as the vajra Speech it is unmistaken, self-perfected and filled with blessing. The maturing of our mind is characterized by the ability to teach the Dharma unimpededly. All these can happen because the three vajras are present as our own nature. Through the practice of Tögal, we can realize the body of enlightenment here and now.

If you look back through the past biographies, you will notice that all the early Kagyü masters attained accomplishment and did not leave a normal corpse behind. If they hadn't attained the vajra Body, they would have left a corpse, but they simply disappeared. Nor did most of the twenty-five close disciples of Guru Rinpoche leave a corpse. They were examples of how it is possible to attain the vajra Body in this very lifetime. The vajra Speech is the vidya mantras, dharani mantras and guhya mantras. If sentient beings hear these, even just once, then they will not go to the lower realms. This incredible blessing may not be evident to us while we are obscured by the physical body of karmic ripening, like we are at present. Later on, however, when our body decomposes and we journey through the bardo states, we will surely feel the benefit of even a single mantra. We will discover the great blessing of just one OM MANI PADME HUNG. However, in the meantime, if you practice, you will definitively be able to see the benefit of all these teachings.

—*Tulku Urgyen Rinpoche*
Nagi Gompa



CHOKGYUR LINGPA

THE ROOT TEXT

PART 4

ༀ༔ བླ་མའི་ཐུགས་སྒྲུབ་རྡོ་རྗེ་དྲག་རྩལ་ལས༔

ཞལ་གདམས་ལམ་རིམ་ཡེ་ཤེས་སྙིང་པོ་བཞུགས་སོ༔

པདྨ་སཾ་བྷའི་སྙིང་ཐིག་གོ༔

bla ma'i thugs sgrub rdo rje drag rtsal las༔
zhal gdams lam rim ye shes snying po༔ pad ma sam bha'i snying thig go.

Lamrim Yeshe Nyingpo

The Wisdom Essence of
Oral Instructions on the Stages of the Path༔
The Heart Essence of Padmasambhava according to
The Guru's Heart Practice of Dorje Drakpo Tsal,
Powerful Vajra Wrath༔

spoken by PADMASAMBHAVA
recorded by KHANDRO YESHE TSOGYAL
revealed and decoded by CHOKGYUR LINGPA
and JAMYANG KHYENTSE WANGPO

བདེ་སྟོང་ཉམས་སྐྱོང་རྒྱུད་ལ་བརྟན་པ་ན༔
མཐར་ཐུག་དོན་གྱི་དབང་གི་ལམ་གྱི་མཆོག༔
འབྲས་བུ་ཤིན་ཏུ་རྣལ་འབྱོར་སྒྲུབ་པ་ཆེ༔
བླ་མེད་རྡོ་རྗེ་ལྟ་བུའི་ཏིང་ངེ་འཛིན༔
རང་བཞིན་རྫོགས་པ་ཆེན་པོར་ལ་བཟླ་བྱ༔

དེ་ལ་ཕྱི་ལྟར་སེམས་སྡེའི་དགོངས་པ་ནི༔
ཕྱི་རོལ་ཡུལ་ཀུན་རྨི་ལམ་ལྟ་བུར་བལྟ༔
ནང་གི་དབང་པོ་བདེན་མེད་སྒྱུ་མར་བཤིག༔
བར་གྱི་རྣམ་ཤེས་སྐྱེ་འགག་གནས་གསུམ་བྲལ༔
གསང་བ་ཀུན་གཞི་གསལ་ལ་མི་རྟོག་དང་༔
ལྟ་བ་ཀུན་བྱེད་གཉུག་མ་བྱང་ཆུབ་སེམས༔

སྒོམ་པ་རྩོལ་མེད་གང་ཤར་མ་བཅོས་བཞག༔
སྤྱོད་པ་ལམ་ཁྱེར་འབྲས་བུ་མངོན་དུ་བྱ༔

ནང་ལྟར་ཡེ་ཤེས་ཀློང་ཆེན་རྣམ་པ་ལྟུས༔
ཕྱི་ནང་བརྟན་གཡོ་ཀུན་ལ་ཁྱབ་པར་བརྟལ༔
བྱུང་དང་འབྱུང་འགྱུར་འཁོར་འདས་ཆོས་རྣམས་ཀུན༔
མཁའ་ཀློང་དབྱིངས་ལས་རྡུལ་ཙམ་མ་གཡོས་ཕྱིར༔

Having stabilized the experience of bliss and emptiness
in your being,꞉
Now, for the ultimate path, by means of the supreme
true empowerment,꞉
The Great Accomplishment of the resultant Ati Yoga,꞉
You should resolve the unexcelled vajra-like samadhi,꞉
The natural Great Perfection.꞉

In the outer, the intent of the Mind Section,꞉
Regard all external objects to be like dreams.꞉
Within, invalidate the sense faculties to be unreal like
magical illusions.꞉
In between, the cognitions are devoid of arising,
dwelling and ceasing.꞉
The innermost, the all-ground, is a cognizant and
nonconceptual state.꞉
This view is the all-doer, the original awakened mind.꞉

With a meditation that is free of effort, leave whatever
occurs without contriving.꞉
Utilize the conduct and realize the fruition.꞉

As to the inner way, the fivefold great space of wisdom꞉
Totally pervades everything outside and inside, the
animate and the inanimate.꞉
All the phenomena of samsara and nirvana, that have
occurred and are to occur,꞉
Have never departed, even as much as an atom, from
the expanse of the space of vastness.꞉

དབང་པོའི་སྒོ་ལྔ་མ་བཀག་གསལ་ལམ་མེ༔
གཡོ་མེད་མི་རྟོག་ངང་དུ་ཟང་ཐལ་ལེ༔
ཐུར་སེལ་འཆིང་བས་ཟག་མེད་བདེ་ཁྲིལ་ལི༔
དབྱེར་མེད་ཕྱོགས་བྲལ་བསམ་འདས་ངང་དུ་བཞག༔

ཁྱད་པར་གསང་བ་མན་ངག་ཐིག་ལེའི་སྡེ༔
རང་བཞིན་འོད་གསལ་སྙིང་པོ་མཐོང་བྱའི་ཕྱིར༔

སྔོན་འགྲོ་ལུས་སྦྱོང་རྡོ་རྗེའི་འདུག་སྟངས་ལ༔
ངག་ནི་ཧཱུྃ་གི་རྩལ་འབྱོར་བཞི་དང་སྦྱར༔
སེམས་ལ་བྱུང་གནས་འགྲོ་གསུམ་བརྟགས་དཔྱད་ནས༔
རྩལ་དབབ་སོར་གཞུག་སྒྲོ་བསྐུ་བྲལ་བར་བཞག༔

ལྟ་བས་ཐག་བཅད་སྒོམ་པས་ཉམས་སུ་བླང༔
སྤྱོད་པས་བོགས་འབྱིན་འབྲས་བུ་རང་ལ་རྙེད༔

དེ་ལ་ངོ་བོ་ཀ་དག་ཡེ་ཤེས་ནི༔
བལྟུར་མེད་བརྗོད་མེད་ཚིག་དང་དཔེ་ལས་འདས༔
བློ་ཡི་ཡུལ་མིན་གདོད་ནས་སྟོང་པའི་བབས༔
འཁོར་བ་མ་གྲུབ་མྱང་འདས་བཏགས་པ་ཙམ༔

Consequently, vividly clear with the five sense-doors unblocked, ༔
Utterly open in the unmoving state of nonthought, ༔
Unconditioned sheer bliss through binding the 'downward-clearing', ༔
Indivisibly unbiased remain in the state beyond thought. ༔

In particular, to realize the innermost, the Bindu Section of oral instruction, ༔
The natural essence of luminosity: ༔

For the preliminaries, combine the vajra posture of body purification ༔
With the speech of the four HUNG yogas. ༔
Having examined how mind arises, remains and departs, ༔
Remain in naturalness and freshness, free from mental activity. ༔

Resolve through the view and practice through the meditation. ༔
Enhance through conduct and discover the fruition from within. ༔

Now, wakefulness that is primordially pure in essence ༔
Is unobservable and indescribable, beyond words and analogies, ༔
Not an object of conceptual mind, but the original empty nature ༔
In which samsara is unfounded and nirvana is a mere designation. ༔

རང་བཞིན་ལྷུན་གྲུབ་འགགས་མེད་ཡེ་ཤེས་རྩལ༔
ནམ་མཁའ་ལས་ནི་ཉི་མའི་ཟེར་བཞིན་དུ༔
ཀུན་ལ་ཁྱབ་ཅིང་ཀུན་གྱི་སྲོག་ཏུ་བཞུགས༔
ཀུན་དང་དབྱེར་མེད་འཁོར་འདས་རིས་མེད་དོ༔

དེ་གཉིས་གཅིག་དང་དུ་མའི་སྤྲོས་ལས་འདས༔
ཟུང་འཇུག་འདུས་མ་བྱས་པའི་གནས་ལུགས་ནི༔
བལྟར་མེད་ལྟ་བ་ཀུན་གྱི་རྒྱལ་པོ་སྟེ༔
རྣལ་འབྱོར་དབང་པོ་རང་གི་ཉམས་མྱོང་ལས༔
བལྟ་བའི་ཚུལ་དུ་ངོ་སྤྲོད་མངོན་དུ་བྱ༔

དེ་ནས་སྒོམ་པས་ཉམས་སུ་བླང་བ་ནི༔
སེམས་ཉིད་རིག་སྟོང་ཟུང་འཇུག་སྐད་ཅིག་མ༔
དུས་གསུམ་རྟོག་པས་མ་བསླད་སོ་མ་དེ༔
རྣལ་མར་བཞག་པས་མངོན་སུམ་ལྷུག་པར་མཐོང་༔

ཕྱི་རོལ་ཡུལ་ལ་གཡེང་བའི་རྟོག་པ་ཞིག༔
ནང་དུ་དགུག་པའི་དྲན་འཛིན་རང་སར་གྲོལ༔
གཏད་མེད་ངང་ལ་བྱར་མེད་གློད་པ་ཡིས༔
ཆོས་ཉིད་མཉམ་པ་ཆེན་པོ་མངོན་དུ་འགྱུར༔

The spontaneously present nature is the unconfined expression of wakefulness;༔
Like light from the sun in the sky,༔
It pervades everywhere and abides as the life-force of everyone,༔
Indivisible from anything and without being partial to samsara or nirvana.༔

These two are beyond the constructs of 'one' and 'many'.༔
This natural state of unformed unity,༔
Unviewable, the king of all views,༔
Is what the lord of yogis in his personal experience༔
Should be pointed out and actualized as being the view.༔

Next, for practicing by means of the meditation:༔
This mind-essence, the unity of awareness and emptiness,༔
This instant freshness, unspoiled by the thoughts of the three times,༔
You directly see in actuality by letting be in naturalness.༔

Thoughts wandering towards outer objects collapse.༔
Fixated attention focusing within dissolves in itself.༔
By effortlessly releasing into the state of no-reference point,༔
You realize the great equality of dharmata.༔

དེ་ཚེ་རྟོག་པའི་སྤྲོ་བསྡུ་ཇི་སྙེད་ཀྱང༔
ཆུ་དང་རླབས་བཞིན་རང་གསལ་རྗེན་པར་ཐིམ༔
རླུང་མེད་གཡོ་བ་མེད་པའི་མར་མེ་བཞིན༔
རྩེ་གཅིག་ངང་གནས་གནས་པའི་དེ་ཉིད་རིག༔
རིག་ཀྱང་མི་འཛིན་གསལ་ཡང་འཕྲོ་བ་མེད༔

མི་རྟོག་པ་ལ་ཞེན་པ་བྲལ་བ་ལས༔
མཉམ་གཞག་རྗེས་ཐོབ་ཟུང་དུ་ཆུད་པ་ན༔

སྤྱོད་ལམ་ཐམས་ཅད་ཆོས་ཉིད་རོལ་པའི་ངང༔
ཚོགས་དྲུག་ཡུལ་ལ་མི་ཞེན་རང་དགར་བཏང༔
འགྲོ་འཆག་ཉལ་འདུག་ཡེ་ཤེས་རོལ་པའི་ངང༔
གཟུང་འཛིན་སྤང་བླང་མཉམ་པ་ཆེན་པོར་བརྡལ༔

མཚན་མའི་བསྒོམ་པར་བྱ་བ་རྡུལ་ཙམ་མེད༔
མི་བསྒོམ་དོན་དང་འབྲལ་བ་མེད་པས་ན༔
སྤྱོད་ཡུལ་ཀུན་ཏུ་ཡེ་ཤེས་རིས་མེད་པ༔
ཆུ་བོའི་རྒྱུན་དང་མར་མེའི་རྩེ་མོ་བཞིན༔
དེ་ཉིད་རིག་པས་རྟག་ཏུ་མཉམ་པར་གཞག༔

At this time all projecting and gathering of thoughts꞉
Dissolve in naked self-cognizance, like water and its waves.꞉
Like the flame of a lamp, motionless when free from wind,꞉
You abide one-pointedly yet know the nature of the abiding.꞉
Though knowing, there is no fixation, though cognizant there is no diffusion.꞉

Though not conceptualizing, there is no clinging to that.꞉
Thus, when meditation and post-meditation have become a unity,꞉

During all daily activities, in dharmata's continuous display,꞉
Let go completely, without clinging to the six objects.꞉
Walking or moving about, lying down or sitting, within the continuous play of wakefulness,꞉
Let perceiving and perceived, accepting and rejecting, merge into great equality.꞉

Since there is not even an atom of conceptual meditation to be performed꞉
And no departure from the nature of nonmeditation,꞉
In all your experiences, with unbiased wakefulness,꞉
Like the flow of a river or the flame of a butter lamp,꞉
Always remain in composure by means of knowing your nature.꞉

མདོར་ན་རང་རིག་གདོད་ནས་སངས་རྒྱས་ཏེ༔
སངས་རྒྱས་ཆེན་པོ་གུད་དུ་བཙལ་བས་མེད༔
བླ་མའི་དྲིན་གྱིས་རྟོགས་པ་ངོ་འཕྲོད་དེ༔

གསལ་སྟོང་རོ་མཉམ་རིག་པའི་སྙིང་པོ་ཅན༔
མ་ནོར་གནས་ལུགས་མ་བཅོས་གདོད་མའི་བབས༔
ཇི་བཞིན་པ་ལས་འཆོས་པ་མེད་པ་ཡིས༔
སངས་རྒྱས་ས་ལ་ད་ལྟ་ལྷུན་གྱིས་གྲུབ༔

ལྟ་བ་བལྟར་མེད་སྒོམ་པའི་རྩིས་གདབ་བྲལ༔
སྤྱོད་པ་བྱར་མེད་འབྲས་བུ་བླང་དོར་འདས༔
དེ་ནི་ཡེ་ཤེས་སྤྱི་བླུགས་དབང་ཞེས་བྱ༔
དམ་ཚིག་ཡེ་སྲུང་ཕྱལ་པ་ཆེན་པོར་ཀླུམ༔
བསྒྲུབ་བྱའི་རྒྱལ་པོ་ཆེ་བ་རང་ལ་རྙེད༔
བསྒྲུབ་ཚོས་ཉིད་འཛིན་ཁོར་ཡུག་རྒྱུན་ཆད་མེད༔
སྒྲུབ་པའི་ཕྲིན་ལས་སྣང་སྲིད་ཆོས་སྐུར་བརྡལ༔

In brief, since this self-knowing is primordially the awakened state ꞉
And there is no great buddhahood to be sought for elsewhere, ꞉
You recognize this realization through the guru's kindness: ꞉

Cognizant emptiness of same taste with an essence of awareness ꞉
Is the unmistaken nature of things, the uncontrived original state. ꞉
By not altering it from being as it is, ꞉
The state of buddhahood is now spontaneously present. ꞉

The view is without viewing and the meditation free of judging. ꞉
The conduct is nondoing and the fruition beyond adopting and discarding. ꞉
This is known as the empowerment of the wisdom vase. ꞉
The primordially kept samayas are unified as the great pervasiveness. ꞉
The supreme king of attainments is discovered within yourself. ꞉
The Dharma that attains is the unbroken continuity of samadhi. ꞉
The activity of attainment pervades all that appears and exists as dharmakaya. ꞉

སྒྲུབ་པའི་ཡན་ལག་མི་གསུང་མཉམ་གཞག་སྡུགས༔
མ་བཅོས་ཚོགས་དྲུག་ལྷུག་པ་མཆོད་པའི་སྤྲིན༔
གསལ་སྣང་ཕྲུག་རྒྱུ་རིག་རྩལ་རོལ་པའི་གར༔

སེམས་ཀྱི་མཚང་བཅལ་ཡེ་ཤེས་བསྙེན་པ་སྙེ༔
རང་ཐོག་རྣལ་མར་ངོ་སྤྲོད་ཉེ་བར་བསྙེན༔
ཐིག་ལེ་ཉག་གཅིག་ཐག་ཆོད་སྒྲུབ་པའི་དང༔
གྲོལ་ཐོག་གདེངས་བཅའ་སྒྲུབ་པ་ཆེན་པོ་ཡིས༔
ཅོག་བཞག་བཞི་ལྡན་ཀ་དག་ཟང་ཐལ་དབྱིངས༔
ཀུན་བཟང་སྙིང་པོའི་ས་ལ་ད་ལྟ་ཕྱིན༔

མདོར་ན་སྣོད་བཅུད་བྱེ་བྲག་ཐ་དད་ཀྱང༔
ནམ་མཁའི་ངང་དུ་རོ་གཅིག་དབྱེར་མེད་ལྟར༔
དཀར་པོའི་ལམ་དང་འབྲས་བུ་བསམ་འདས་ཀྱང༔
རིག་པའི་ངང་དུ་ལྷུན་གྲུབ་ཆེན་པོར་རྫོགས༔

As for the branches of attainment, non-uttering composure is mantra; ༔
Without contrivance, the six types of cognition are natural offering clouds; ༔
Vivid presence is the mudra while the displays of awareness are sporting dances. ༔

The approach to wisdom is to seek out the mind's secret, ༔
The full approach is to recognize your nature as the genuine state, ༔
The state of accomplishment is to decide on the single sphere, ༔
And the great accomplishment is to gain confidence in liberation. ༔
By possessing the fourfold freely resting, the primordially pure space of openness, ༔
You have now arrived at the state of Samantabhadra's essence. ༔

In short, the various vessels and their contents, though separate, ༔
Are indivisibly one taste within the continuity of space. ༔
Similarly, the virtuous paths and their results, though inconceivable in number, ༔
Are perfectly contained within the continuity of awareness as great spontaneous presence. ༔

ཡང་ཟབ་མན་ངག་གནད་ཀྱི་གདམས་པ་ནི༔
མཛོད་གསུམ་ལམ་བྱེད་ཐེག་པའི་ཟད་ས་སྟེ༔
རིག་རྩལ་སྐུ་གསུམ་ལམ་དུ་སྣང་བའི་ཕྱིར༔
ཕྱི་དུས་མི་ལྟོས་ད་ལྟར་གྲོལ་བའི་ཐབས༔

རིག་པའི་སྣ་ཁྲིད་སྒོ་གསུམ་རྩ་ཤན་དབྱེ༔
ཕྱི་ནང་གསང་བའི་བྱ་བ་དགུ་ཕྲུགས་བཏང་༔

ལུས་གནད་སེང་གེ་གླང་ཆེན་དྲང་སྲོང་ཚུལ༔
ངག་གནད་འགྲོ་འོང་རླུང་ནི་དལ་བར་བསླབ༔
ཡིད་གནད་ཡུལ་ལ་མི་གཡོ་རྩེ་གཅིག་གཏད༔
སྒོ་གནད་སྟོག་ཞབས་ཟུར་གྱིས་གཟིར་བ་ལས༔

སྙིང་དབུས་མི་ཤིགས་ཟག་མེད་འོད་གསལ་གདངས༔
རང་བྱུང་གསང་བ་ཤེལ་སྦུག་ལམ་ལས་འཆར༔
རྒྱངས་ཞགས་སྒྲོན་མའི་རྟེན་ལས་ཕྱི་དབྱིངས་སུ༔
སློང་བྱེད་རྐྱེན་བྲལ་འཆར་དང་སྤུད་པའི་དུས༔

The most profound instruction of key advice ꞉
Is to bring actuality into the path and is thus the culmination of the vehicles. ꞉
Since the three kayas are experienced on the path as the display of awareness ꞉
It is the means of liberation now, without looking to the future. ꞉

As the guiding instruction for awareness, make the separation of the three doors. ꞉
Abandon the nine outer, inner and secret activities. ꞉

For the key point of body, assume the postures of the lion, elephant and rishi. ꞉
For the key point of speech, train in breathing gently in and out. ꞉
For the key point of mind, focus on the field one-pointedly without wavering. ꞉
For the key point of gate, look upwards, downwards and sideways. ꞉

Through this the radiance of the indestructible and unconditioned luminosity in the center of your heart ꞉
Manifests through the self-existing secret pathway of the crystal tube, ꞉
Supported by the far-reaching lamp, in the space outside, ꞉
Free from disturbing conditions, at the time of rising and setting, ꞉

དག་པ་དབྱིངས་སྒྲོན་འོད་ལྔའི་སྣ་ཁྲིད་དབུས༔
ཐིག་ལེ་སྟོང་སྒྲོན་མཐིང་གསལ་དྭངས་པ་ལ༔
རྡོ་རྗེ་ལུ་གུ་རྒྱུད་ཀྱི་འགྲོ་འོང་ཅན༔

སྟོང་པའི་དབྱིངས་སུ་རིག་པའི་གཟེར་བཅུག་སྟེ༔
བསམ་གྱིས་མི་ཁྱབ་གཟུང་འཛིན་བྲལ་བའི་ངང་༔
ཡིད་མིག་རླུང་གསུམ་རྩེ་གཅིག་མཉམ་བཞག་པས༔
ནང་དུ་ཤེས་རབ་རང་བྱུང་སྒྲོན་མའི་ཉམས༔
སྟོང་གསལ་བསམ་བརྗོད་སྤྲོས་ལས་འདས་པ་འཆར༔

ཡེ་ནས་ཤར་བའི་དབྱིངས་རིག་རང་བྱུང་ལྷ༔
འབྲལ་མེད་བསྒོམས་པས་སྐུ་གསུམ་རང་དབང་རྫོགས༔
སྡུགས་དང་ཕྱག་རྒྱ་ཉིད་འཛིན་རྒྱུན་མི་འཆད༔
མ་བཀོད་དཀྱིལ་འཁོར་སྤྲོ་བསྡུ་བྲལ་བར་ཤར༔
འཇའ་ཟེར་ཐིག་ལེའི་སྒྲུབ་ཅིང་མཆོད་པ་དང་༔
རླུང་སེམས་རང་དེངས་ཕྲིན་ལས་འབྱམས་སུ་ཀླས༔
གནད་ལས་མི་འདའ་དམ་ཚིག་སྡོམ་པའི་ཞལ༔

དགེ་སྦྱོར་སྲང་འཇུག་ཐུན་བཞིའི་མན་ངག་གིས༔
བསྐྱེད་རྫོགས་དབྱེར་མེད་ཁོར་ཡུག་འོད་གསལ་ངང་༔

Within the five-colored ring of the pure space lamp,꞉
Amidst the blue and sparklingly clear lamp of the
empty bindu,꞉
As the fluctuating vajra chains.꞉

Plant the stake of awareness within empty space꞉
In the inconceivable state devoid of perceiver and
perceived.꞉
By remaining in the composure of one-pointed mind,
eyes and breath,꞉
The experience of the inner lamp of self-existing
knowledge꞉
Becomes evident as empty cognizance beyond thought,
description or construct.꞉

Primordially manifest, space and awareness are the self-
existing deities.꞉
Training in their indivisibility perfects the natural
empowerments of the three kayas.꞉
Mantra, mudras and samadhi are uninterrupted.꞉
The uncreated mandala manifests without projecting
and dissolving.꞉
Rainbow rays and bindus are siddhis and offerings.꞉
As prana-mind naturally disperses, the activities are
boundless.꞉
Never parting from the essential is the eminent samaya
and precept.꞉

Embrace the structure for virtuous practice with the
instructions on the four sessions꞉
So that the indivisible development and completion is
continually the state of luminosity.꞉

མདོར་ན་སྒྲོ་གསུམ་སྒྲོ་ཡུལ་རླུང་རིག་གི༔
གདན་གྱི་བསྙེན་པས་ཆོས་ཉིད་རོལ་པའི་རྒྱལ༔
དབང་པོའི་མངོན་སུམ་སྣང་བ་ཉེ་བསྙེན་ཏེ༔
འོད་དང་ཟེར་ཐིག་སྐུ་ཡི་སྣང་བར་བཅས༔
ཉམས་སྣང་གོང་དུ་འཕེལ་བའི་སྒྲུབ་པ་དང་༔
སྣང་སྲིད་སྐུ་དང་ཞིང་དུ་ཡོངས་བརྫོལ་བ༔
རིག་པ་ཚད་ཕེབས་སྒྲུབ་པ་ཆེན་པོ་ཡིས༔
ཆོས་ཟད་བློ་འདས་གདོད་མའི་དངོས་གྲུབ་ཐོབ༔
གཞི་ལས་འཕགས་པའི་གཞི་སྣང་ཐིག་ལེར་གྲོལ༔

ལམ་གྱི་ཡན་ལག་མཐའ་རྟེན་མན་ངག་གིས༔
ཉམས་ལེན་གཞི་ཐིངས་གྲོལ་ཚད་མངོན་དུ་འགྱུར༔

གལ་ཏེ་ཚེ་འདིར་གྲོལ་བ་མ་ཐོབ་ན༔
འཆི་ཁ་བར་དོར་དབྱིངས་རིག་སྦྲུབས་སུ་འཇུག༔
ཆོས་ཉིད་བར་དོར་རང་སྣང་རང་ངོར་གྲོལ༔
སྲིད་པ་བར་དོར་སྤྲུལ་སྐུའི་ཞིང་དུ་བགྲོད༔

In short, by means of the Approach which is the key points༔
Of the three doors, the gate, field, wind, and mind,༔
The Full Approach is the expression of manifest dharmata, appearing in actuality to the senses.༔
The spectacle of lights, rays, bindus and bodily forms༔
Is the Accomplishment of increased experience and display.༔
Appearance and existence totally revealed as kayas and realms༔
Are the culmination of awareness, the Great Accomplishment.༔
Thus, you reach the exhaustion of phenomena beyond concepts, attain the primordial siddhi,༔
And the ground-displays that manifested from the ground dissolve within the sphere.༔

Through the supplements of the path, the support instructions,༔
Lay the basis for practice and actualize the full measure of liberation.༔

However, if you do not attain liberation within this lifetime,༔
In the bardo of dying, let awareness enter the sphere of space;༔
In the bardo of dharmata, liberate personal perceptions in their nature;༔
In the bardo of becoming, journey to a nirmanakaya realm.༔



JAMGÖN KONGTRÜL, THE FIRST

THE COMMENTARY

PART 4

༄༅། བླ་མའི་ཐུགས་སྒྲུབ་རྡོ་རྗེ་དྲག་རྩལ་ལས།

ཞལ་གདམས་ལམ་རིམ་ཡེ་ཤེས་སྙིང་པོའི་འགྲེལ་པ

ཡེ་ཤེས་སྣང་བ་རབ་ཏུ་རྒྱས་པ་ཞེས་བྱ་བ་བཞུགས་སོ། །།

bla ma'i thugs sgrub rdo rje drag rtsal las,
zhal gdams lam rim ye shes snying po'i 'grel pa
ye shes snang ba rab tu rgyas pa.

The Light of Wisdom

by JAMGÖN KONGTRÜL THE FIRST

A Commentary on the Wisdom Essence
of Oral Instructions in the Stages of the Path,
according to Lamey Tukdrub Dorje Draktsal,
The Guru's Heart Practice of Powerful Vajra Wrath,
entitled *Fully Spreading the Light of Wisdom*

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ATI YOGA

The path connected to the fourth empowerment, the Ati Yoga training in the union of awareness and emptiness, has two parts: a brief statement connecting the previous words with the following and the extensive explanation.

Brief Statement

The *Lamrim Yeshe Nyingpo* root text says:

> Having stabilized the experience of bliss and emptiness
> in your being,ꞏ
> Now, for the ultimate path, by means of the supreme
> true empowerment,ꞏ
> The Great Accomplishment of the resultant Ati Yoga,ꞏ
> You should resolve the unexcelled vajra-like samadhi,ꞏ
> The natural Great Perfection.ꞏ

When, by means of the gradual stages of the Anu Yoga path that are the practices of the secret empowerment and knowledge empowerment, the unified experience of great bliss as the means and empti-

ness as the knowledge has fully arisen and been stabilized in your being, you should enter the ultimate destination of all the gradual vehicles of the path, the supreme or ultimate of all yogas, the Great Accomplishment of the effortless and resultant vehicle of Ati Yoga, by practicing the wisdom of the fourth — the empowerment of awareness display — that directly reveals the true original wakefulness.[5]

That is to say, you should resolve the vajra-like samadhi — the original wakefulness at the 'end of the stream' not excelled by any other samadhi — which is comprised of the 'path without impediment,' the final point of the four paths of training.[6] It is called this because it destroys the most subtle defilements that are difficult to destroy, and possesses the seven qualities such as being indivisible, indestructible, unhindered and so forth.[7] Thus, [you should resolve] all the paths of means and liberation and the entire fruition of the path within realizing the nature of the original basic state, the luminous Great Perfection.[8] To quote the *Tantra of the All-Creating King*:

> As being, it is no more than one.
> As teaching, it is taught as two kinds.
> As appearance, it appears as nine vehicles.
> As inclusion, they are included within the Great Perfection.[9]

The same text says:

> I resolve the points of all teachings.[10]

In this context, the general key points of the extraordinary perspective of the Great Perfection are described in this way: what the natural state of the ground is like, how sentient beings were deluded from it, how luminosity is present during delusion, the methods of practice, and how the final fruition is accomplished. In particular, these are definitely topics belonging to the innermost cycle of the Instruction Section:

> The ground, the way of delusion, and the way it is present,

The abode, the pathways, the gate and the fields,
The practice, the measure, and the intermediate states,
The state of liberation; thus eleven points."

Even though it is essential to know the meaning of these points, I am afraid of using too many words here. They are exclusively to be understood from the tantras, statements and instructions in general and from the writings of the Ever-Excellent Drimey Özer in particular.

Detailed Explanation

This has three parts: describing the methods of training in the outer Mind Section, the inner Space Section and the innermost Instruction Section.

The Outer Mind Section

This has four points: deciding through the view, resolving through the meditation, clearing the dangerous passages through the conduct, and relinquishing hope and fear through the fruition.

Deciding Through the View

First, the *Lamrim Yeshe Nyingpo* root text says:

In the outer, the intent of the Mind Section,꞉
Regard all external objects to be like dreams.꞉
Within, invalidate the sense faculties to be unreal like
magical illusions.꞉
In between, the cognitions are devoid of arising,
dwelling and ceasing.꞉

The innermost, the all-ground, is a cognizant and
nonconceptual state. ‡
This view is the all-doer, the original awakened mind. ‡

The path of the natural Great Perfection — the summit of the vehicles that transcends effort and striving, something to be discarded and its antidote, sidetracks and obscurations — is the domain of worthy ones with extremely sharp faculties whose different levels of capacity bring forth three distinct perspectives.

The first of these is the body-like Outer Cycle, the intent of the Mind Section, the meaning of which is stated in tantras and scriptures such as the *All-Creating King*, the *Eighteen Marvels of Mind* and others.[12]

For this, regard all external perceived objects, which include all that appears and exists, samsara and nirvana, to be the expressions of your own mind and as having no existence whatsoever besides being your own mind — just like the perception of objects in dreams.

The perceiver within is no different. Consequently, since the six sense faculties supported by the body are imaginary phenomena within deluded experience and, therefore, as unreal as the sense faculties of a person in a magical illusion, understand them to be so by invalidating them through intelligent investigation.

In between, the six cognitions that become involved with objects are originally devoid of an origin of arising, at present a place of dwelling, and finally a location of ceasing. If you examine and explore these places you find that, just like space, they are devoid of any basis for such labels, and are therefore all experienced as the play of the mind itself.

The innermost, the all-ground and basic condition of mind, is by nature cognizant and in essence a nonconceptual and self-existing wakefulness. Within this indescribable and unconditioned state, view all conditioned phenomena as perfected.

Decide that this view of the 'fully established' — the all-creator of samsara and nirvana — is the nature of the totally unfabricated, original awakened mind. As the *All-Creating King* mentions:

> The buddha kayas and wisdom qualities,
> The actions and tendencies of sentient beings, and so forth,
> Everything comprised of the worlds and beings, all that appears and exists,
> Is from the beginning the essence of awakened mind.

Resolving Through the Meditation

Second, the *Lamrim Yeshe Nyingpo* root text says:

> With a meditation that is free of effort, leave whatever occurs without contriving.༔

After having so decided through the view beyond limitations and categories, now comes how to practice the meditation. While sitting in the sevenfold posture of Vairochana in a secluded place, loosely relax your present mind free of any striving or effort of your three doors, in the state of original emptiness that is like the sky. As objects are fundamentally freed and the perceiver is primordially freed, leave whatever occurs without contriving by means of a remedy to re-free them and resolve this within the great natural resting. The *All-Creating King* mentions:

> Within the great bliss of simplicity, as it is,
> Do not force your three doors, neither contrive nor focus,
> Do not create mentally, do not pursue attributes,
> Remain in the blissful nature of self-existing wakefulness.

Clearing the Dangerous Passages Through the Conduct

Third, the *Lamrim Yeshe Nyingpo* root text says:

> Utilize the conduct, ... ༔

No matter which desirable object you may perceive, let it be an adornment for the subject — the self-liberated nature — and look into the identity of the five poisons. That they are consequently experienced as wakefulness that is freed-upon-arising is the conduct of naturally freeing emotions.

The very moment thoughts connected to the six types of cognition arise, to recognize that they are perfect as the threefold uncreated mandalas of spontaneous presence is the conduct of mastering perceptions.

When all the conceived objects of accepting and rejecting, affirming and denying, are naturally freed into nonduality by means of the 'transformative training that promotes equal taste', the conduct of utilizing courageous discipline is to be liberated from the dangerous passages of hope and fear.

Utilize these three and thus bring enhancement forth in your view and meditation.

Relinquishing Hope and Fear through the Fruition

Fourth, the *Lamrim Yeshe Nyingpo* root text says:

> ... and realize the fruition. ༔

Since the basic space of your present mind — the originally free essence-body beyond ground and root — is primordially free from meeting and separation, and complete within yourself without being

sought for, there is no other buddhahood (of fruition) to be accomplished elsewhere.[13] You should therefore realize this very fact by training in the view and meditation. As the *All-Creating King* mentions:

> Do not accomplish anything other than your essence itself.
> It is your own nature, so do not seek it elsewhere.
> The basic space of the victorious ones is not found by seeking.

The Inner Space Section

The second part, has two points: explaining the view — the expanse of dharmata — and stating the meditation — the key points of the four symbols.

Explaining the View, the Expanse of Dharmata

First, the *Lamrim Yeshe Nyingpo* root text says:

> For the inner, the fivefold great space of wisdom ཿ
> Totally pervades everything outside and inside, the animate and the inanimate. ཿ
> All the phenomena of samsara and nirvana, that have occurred and are to occur, ཿ
> Have never departed, even as much as an atom, from the expanse of the space of vastness. ཿ

For the inner cycle that is like the heart, the view of the Space Section is the meaning stated in the tantras and scriptures such as the *King-like All-Encompassing Space of Samantabhadra* and others.[14] This view is that the fivefold great space of wisdom such as Samantabhadri's basic space of phenomena (*dharmadhatu*) totally pervades every-

thing — the worlds consisting of the inanimate vessel outside and the animate contents inside — as an immense unconfined equality.[15]

Therefore, all that has occurred up until the present and that will occur henceforth — labeled as the defiling phenomena of samsara and the undefiling phenomena of nirvana — are in their empty aspect originally free and naturally pure no matter how they may occur in your experience. Therefore, none of them have, since the beginning, ever departed, even as much as an atom, from the expanse of the essence, the space of the nature, and the vastness of the capacity of your unconditioned dharmata — Samantabhadri.[16]

Consequently, it is not the case that mind manifests so that it is perceived outwardly, but rather that conditioned phenomena, no matter how they may be experienced, have nowhere else to move except within the basic space of the unconditioned nature, just like the stars and planets in the heavens. This is the great unbiased perspective transcending existence and nonexistence, namely that [all phenomena] are spontaneously present as scenic adornments of personal experience. The *Tantra of the King-like All-Encompassing Space* mentions:

> Since the all-containing space of the vast expanse
> Is the immense abode of everything,
> There is no engaging in objects.
>
> Since it is out of delusion that we stray from the nature,
> It is not destroyed through logical dissection,
> But liberated through the power of the great expanse itself.

STATING THE MEDITATION, THE KEY POINTS OF THE FOUR SYMBOLS

Second, the *Lamrim Yeshe Nyingpo* root text says:

> Consequently, vividly clear with the five sense-doors unblocked,꞉
> Utterly open in the unmoving state of nonthought,꞉
> Unconditioned sheer bliss through binding the 'downward-clearing,'꞉
> Indivisibly unbiased remain in the state beyond thought.꞉

In order to apply the very meaning of this view by means of meditation, the way to train in the symbols should, in particular, first of all be brought to maturation through the guru's blessings. Then follows the main part: planting the essential stakes of nonmeditation through the instructions on the key points of the four symbols.

The symbol for the key point of clarity is to remain vividly clear with the six types of cognition 'dissolved yet unobscured' by means of leaving the five sense-doors open and unblocked.[17]

The symbol for the key point of nonthought is to remain utterly open in the state of your mind not forming any thought whatsoever by means of leaving the sense-doors unmoving by not opening or closing them.[18] These were the two instructions of Father Tantra on seizing the moving winds.

The symbol for the key point of bliss is to experience unconditioned sheer bliss in body and mind by means of binding the 'downward-clearing' through a slight mental pulling of the lower wind.[19]

The symbol for the key point of indivisibility is to remain with unbiased wakefulness, without the tip of the tongue touching anything, in the state beyond thought and description. As is said:

Never meditating and never separating,
Be inseparable from the nature of nonmeditation.

These were the Mother Tantra instructions in the experience of bliss.

Moreover, since the meaning of the four empowerments are contained within the four symbols, the empowerments are automatically perfected. By experiencing the meaning of the four symbols — clarity, bliss, nonthought, and indivisibility — within your stream-of-being, the four kayas will be accomplished as your natural possession in that clarity is nirmanakaya, bliss is sambhogakaya, nonthought is dharmakaya, and indivisibility is svabhavikakaya.

To summarize from the above-mentioned scripture:

In the unmistaken unconditioned nature
Remain uncontrived in vivid nondoing.
This unconfined quality itself is the expanse of wakefulness.

The fourfold great expanse is summarized in this way: resolving by means of the unmistaken view, practicing by means of the uncontrived meditation, enhancing by means of the conduct of nondoing, and experiencing by means of the unconfined fruition.

These four are also included within the four characteristics — ordinary mind, naturalness, freshness, and ease. They are also taught to be the view through looking into it again and again, the meditation through not being distracted from this [view], the conduct which is its helper, and the fruition through actualizing it.

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INSTRUCTION SECTION

The Innermost Instruction Section

Third, the Instruction Section has two parts: brief statement describing the purpose and detailed explanation of the meaning.

Brief Statement Describing the Purpose

The *Lamrim Yeshe Nyingpo* root text says:

> In particular, to realize the innermost, the Bindu
> Section of oral instruction,ཿ
> The natural essence of luminosity:ཿ

The previous two sections involve a subtle form of assumption concerning the perceiving and the empty aspects, so there is the risk of a consequent obscuration of basic straying from the nature of things.[20] This section is superior to them in that every type of assumption is transcended and all perceptions of conditioned phenomena are

subsumed within the unconditioned nature — the primordially pure immensity of total freedom.

Similar to moxabustion applied directly to the vital point, this extraordinary innermost [cycle], that is like the heart-blood or the pure essence of the life-force, is the intent stated in the *Seventeen Tantras* and other such scriptures — the *Bindu Section of the Innermost Cycle* that elucidates the key points of oral instruction."[21] In order to bring the natural luminosity which is present as the ground, the nonduality of basic space and awareness, into actual experience as the wisdom essence, you may embrace this unexcelled yoga in the following way.

The *Great Ati Array* says:

> Therefore, this essence of definitive secrets,
> Like a lamp in darkness
> Or a lion among beasts,
> Is the most extraordinary of all.

Generally speaking, for the main part [of practice], there are two aspects:

The key points for the lazy type to become enlightened without cultivation, by relying on basic space, is the Trekchö path of being liberated effortlessly by recognizing that mind is a rootless primordial purity and then stripping awareness to its naked state.

The key points for the industrious type to become enlightened through cultivation, by relying on manifestation, is the Tögal path of liberating materiality into the body of light by recognizing that luminosity is a spontaneous presence and then focusing on the vital points of perceiving in actuality.

The *Tantra of Pointing-out Instructions* mentions:

> The perfect measure of effortless self-liberation
> Is construed as Trekchö and Tögal.[22]

Detailed Explanation of the Meaning

This has two divisions: the Trekchö view of primordial purity, and the Tögal meditation of spontaneous presence.[13]

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TREKCHÖ

THE TREKCHÖ VIEW OF PRIMORDIAL PURITY

This has three parts: the preliminaries, the main part, and the conclusion.

THE PRELIMINARIES

The *Lamrim Yeshe Nyingpo* root text says:

> For the preliminaries, combine the vajra posture of
> body training:
> With the speech of the four HUNG yogas.:
> Having examined how mind arises, remains and
> departs,:
> Remain in naturalness and freshness, free from mental
> activity.:

For the preliminaries there are three types: training the body, speech and mind, remaining in naturalness, and sustaining freshness.

TRAINING THE BODY:

The *Talgyur Tantra* says:

> While keeping the vajra posture
> The body training will benefit the mind.

Let your body assume the three-pronged vajra posture that symbolizes the unified path of the threefold wisdom and the three kayas, and let your mind visualize this as well.[24] In general, this purifies physical misdeeds and pacifies obstacles. In particular, it prevents falling back into samsara by turning away from clinging to the body as being real. Ultimately, the physical body will become the vajra Body that is indivisible from nirmanakaya.

TRAINING THE SPEECH:

Combine this with the fourfold HUNG yogas. About this the *Talgyur Tantra* says:

> While keeping your speech as the HUNG,
> By means of sealing, developing strength,
> Making pliant, and taking to the road, ...

The first of these is to emanate numerous HUNGS from the HUNG in your heart center out through your right nostril. While chanting the song of HUNG gently and drawn-out, they fill up all external appearances. Upon re-entering through your left nostril, imagine that they fill up your body so that everything outside and inside is experienced as having the nature of HUNGS. These steps comprise the 'sealing,' the purpose of which is to liberate [everything] into insubstantiality.

For the next, imagine that, from the HUNG in your heart center, innumerable dark blue HUNGS appear like lightning-bolts — forceful, fierce, pointed and swift — to pierce the objects of your perception and your body, so that they become completely perforated.[25] You have

'developed strength' when by uttering HUNG forcefully, you experience everything as insubstantial. This has the purpose of liberating perceptions into luminosity and the [physical] aggregates into the rainbow body.

The third is to entwine and encircle the string of HUNGs emanated from the HUNG in your heart center around a visualization support, such as a stick [erected] in front of you, then to dismantle and withdraw the string. By training in this way back and forth, while singing the HUNG song, the 'pliancy' is that your attention becomes flexible, the purpose of which is to attain mental pliancy.[26]

The fourth is to send your body and prana-mind, combined in the form of a blue HUNG, into the road before you, in the manner of the 'gait of a rakshasa', and train in alternating between going further and further away and returning to your own dwelling. Through this, having 'taken to the road' means that your thoughts are automatically cut and the experiences of bliss, clarity and nonthought arise.[27]

The purpose of these four is, in general, to purify verbal misdeeds and cause obstacles to subside. In particular, it is to avoid falling back into samsara by turning away from clinging to your voice as being real. Ultimately, your voice becomes vajra Speech that is indivisible from sambhogakaya.

TRAINING THE MIND:

The *Talgyur Tantra* mentions:

> First the mind's source,
> Next its dwelling, and lastly its departure,
> By investigating these three places,
> The mind is trained and its nature will be known.

For the first among these three, scrutinize and investigate this 'mind' — the lively and inquisitive knower of all pleasure and pain — from which source it arises: outside or inside, in the world or its contents of beings, the upper or lower part of your body, appearances or

emptiness? Also, observe and investigate the objects searched for and the searcher.

Second, explore and investigate where this mind remains: outside or inside, in the world or its contents of beings, in the various parts of your body, and so forth. Also, investigate what kind of shape, color, function or identity can be used to distinguish it.

Thirdly, investigate where this mind departs to when it seems to suddenly appear and then utterly vanish.

By investigating in this way, you will understand that it did not arise from any place outside or inside, in the world or its contents of beings, from appearances or emptiness, from something concrete or abstract. It does not dwell anywhere whatsoever and does not depart for any place at all, but is groundless and rootless. In short, investigate and search for the mind's source, dwelling and departure with great perseverance until you have conclusively settled them.[28]

The purpose of this practice is, in general, to purify mental misdeeds and pacify obstacles. In particular, it is to avoid falling back into samsara by turning away from clinging to mind as being real. Ultimately, your mind becomes the vajra Mind which is indivisible from dharmakaya.

Remaining in Naturalness:

For the second [of the three preliminaries], without any mental doing whatsoever, such as keeping a focus or seeking the mind, place your body in any comfortable posture and leave your voice uncontrived. Let your mind be as it naturally is — free from conceptual thinking — by not forming any concepts about such attributes as appearance or emptiness, something to be discarded or its remedy. 'Naturalness' *(nalma)* here means uncontrived, while 'reposing' *(wabpa)* means to remain in that state as you naturally are.

The purpose of this practice is, presently, to ensure by means of resting your three doors in naturalness that the elements are undisturbed so that circumstances for sickness do not occur, and conse-

quently to remain in natural meditative concentration. Ultimately, the clinging to the three doors will be naturally liberated.

SUSTAINING FRESHNESS:

For the third [of the three preliminaries], gradually bring the previous state of mind, which you let repose in naturalness and which is cognizant yet nonconceptual, into daily activities by means of the gazes and expressions in the tranquil way of the shravakas, the temperate way of the bodhisattvas, and the fierce way of the wrathful deities.

Through sustaining this freshness free from mental activity[29] — no matter in what form the six types of cognition occur — train in not losing the thoughtfree continuity, even while the very identity of perceiving is to be cognizant. Train in realizing that the very moment they do occur, they are, in themselves, devoid of any self-nature, the indivisible unity of perceiving and being empty, just like the moon in water. And train in realizing that, without mental constructs or trying to settle or uproot anything, their self-occurring self-display is like waves sinking back into the ocean.

The purpose of this practice is, presently, to give rise to an extraordinary state of shamatha imbued with the experiences of bliss, clarity and nonthought, and consequently to overcome suffering and the coarse disturbing emotions. Ultimately, by means of realizing the vipashyana of primordial purity, the coarse disturbing emotions are vanquished and you enter the highway of the true path.

The Main Part

For the second, the main part, there are two: a brief statement through a summary, and a detailed explanation of the meaning.

Brief Statement Through a Summary

First, the *Lamrim Yeshe Nyingpo* root text says:

> Resolve through the view and practice through the
> meditation.꞉
> Enhance through conduct and discover the fruition
> from within.꞉

Resolve through the view that interrupts the 'continuity of the cities.'[30] Practice through the meditation that unifies day and night. Enhance through the conduct of mastering perceptions. Discover from within yourself the fruition that is effortless spontaneous presence. Since these four comprise the summary, I shall explain them one after the other.

Detailed Explanation of the Meaning

The second has four parts: deciding through the view; practicing by means of the meditation; enhancing through the conduct; and how the fruition is spontaneously present.

Deciding Through the View

The first has three points: explaining wakefulness that is primordially pure in essence; explaining wakefulness that is spontaneously

present in nature; and introducing wakefulness that is an indivisible unity.[31]

For the first, the *Lamrim Yeshe Nyingpo* root text says:

> Now, wakefulness that is primordially pure in essence 𝄆
> Is unobservable and indescribable, beyond words and analogies, 𝄆
> Not an object of conceptual mind, but the original empty nature 𝄆
> In which samsara is unfounded and nirvana is a mere designation. 𝄆

Now, for deciding through the view, the *Tantra of the Brilliant Expanse* says:

> Wakefulness that is primordially pure in essence
> Is free from all unawareness and thinking.
> Wakefulness that is spontaneously present in nature
> Is empty cognizance and naturally lucid.
> Wakefulness that is all-pervasive in capacity
> Is an unconfined and perceiving emptiness.

In this way, essence is described as awareness and emptiness indivisible, nature as cognizance and emptiness indivisible, and capacity as perceiving and emptiness indivisible. The first of these, wakefulness that is primordially pure in essence, is unobservable even by the eyes of the buddhas as it does not consist of any concreteness or attributes. Being groundless and rootless, it is indescribable as such-and-such. It lies beyond every domain of words to comprehend or analogies to illustrate. Being the inconceivable basic state, it is not an object of conceptual mind. Since the original beginning, it is the basic condition or nature which is empty by itself, and in which — never having been subject to confusion or liberation — samsara is unfounded and the label 'nirvana' is a mere relative designation without true existence.[32]

The *Sixfold Expanse* says:

> Being empty, it is devoid of the constructs of objects.

For the second, the *Lamrim Yeshe Nyingpo* root text says:

> The spontaneously present nature is the unconfined expression of wakefulness;꞉
> Like light from the sun in the sky,꞉
> It pervades everywhere and abides as the life-force of everyone,꞉
> Indivisible from anything and without being partial to samsara or nirvana.꞉

The wakefulness that is spontaneously present in nature is the unconfined cognizant lucidness of this same primordially pure essence that is beyond thought, word and description, and is the natural expression of its original wakefulness. Like rays of sunlight in the sky's expanse permeate without partiality, it pervades all of samsara and nirvana, the animate and the inanimate, and abides as the life-force or essence of everyone.[33] This is not in the manner of a support and something supported, but just as space pervades all the major elements, it remains indivisible from anything, and is thus without the partiality of being limited to samsara or confined to nirvana. As the previous scripture (the *Sixfold Expanse*) mentions:

> Being cognizant, it defies the limitations of being and not being, [...]
> It is free from the numerous constructs of articulating words.

For the third, the *Lamrim Yeshe Nyingpo* root text says:

> These two are beyond the constructs of 'one' and 'many.'꞉
> This natural state of unformed unity,꞉

> Unviewable, the king of all views,꞉
> Is what the lord of yogis in his personal experience꞉
> Should be pointed out and actualized as being the view.꞉

These two — empty in essence and cognizant by nature — are beyond all constructs of 'one' and 'many,' but, from the beginning, a natural and basic state of indivisible unity, like the flame of a butter lamp and its light, that is unformed in not having been made by anyone.[34] This natural state, being unviewable when structured as subject and object, is beyond conceptual mind and therefore the 'king of all views' above which there is no higher.[35]

This is exactly what the lord of realized yogis — adapted to his or her personal experience — should be pointed out by means of symbolism, instruction or blessing, as being the true state of the view and then realized in actuality.[36]

About this the *Great Garuda* says:

> This nature beyond conduct, meditation or anything to be viewed,
> Is uncontrived experience that is liberated by leaving it to itself.

PRACTICING BY MEANS OF THE MEDITATION

This has two points: the actual meditation, and the measure of the training.

The Actual Meditation

The *Lamrim Yeshe Nyingpo* root text says:

> Next, for practicing by means of the meditation:꞉
> This mind-essence, the unity of awareness and emptiness,꞉
> This instant freshness, unspoiled by the thoughts of the three times,꞉
> You directly see in actuality by letting be in naturalness.꞉
>
> Thoughts wandering towards outer objects collapse.꞉
> Fixated attention focusing within dissolves in itself.꞉
> By effortlessly releasing into the state of no-reference point,꞉
> You realize the great equality of dharmata.꞉

Having realized the original state of freedom through the view, next comes 'letting be in the real' through the meditation which is the practice of allowing awareness to arrive at its basic nature.

For this, *recognize your own nature* — that your mind itself transcends having an identifiable essence, that your awareness is a complete openness free of conceptual attributes, an empty and cognizant self-existing wakefulness, and that these two aspects are not separate, but are a primordial unity which is nothing other than dharmakaya.

When the previous thought has ceased, the following has not occurred, and you neither correct nor modify the instant of present wakefulness, this freshness of ordinary mind known as the 'fourth part without three' is the primordially pure state beyond concepts that is unspoiled by the thoughts of the three times.[37] *Decide on the one point* that besides letting be in genuine naturalness there is not even as

much as an atom of something to be done by meditating. Through this you directly see the unconditioned basic nature, in actuality, to be like a sparklingly clear and cloudless sky.[38]

At this time, as soon as thoughts wandering towards the deluded perceptions of the sixfold outer conditioned objects occur, release them without fixating. Thus they collapse into being a traceless empty movement, like a wave subsiding into a body of water.[39] The tethering-pole of deliberate approving and disapproving — the fixated attention focusing within on being undistracted from the state of the unconditioned nature — spontaneously dissolves, like mist vanishing into midair.[40] Thus, falling into the category of neither the perceived nor the perceiver, you *gain confidence in the liberation* of realizing that whatever you experience is of the nature of dharmakaya, the naked state of aware emptiness free of concepts.

By letting be into the state of no-reference point or fixation on any conceptual attributes whatsoever — an unbound releasing without any deliberate effort to be applied — you realize the great equality of dharmata, the unbiased experience of the Great Perfection, the primordial purity that is complete within the ground.[41] The *Great Garuda* states:

> Letting be without cultivation is itself the natural knowing,
> Beyond words and concepts, the transcendence of everything.
> Your natural state requires no correction with a focus,
> But is brought back by remaining, while by moving it dissolves in itself.

The Measure of the Training

Second, the *Lamrim Yeshe Nyingpo* root text says:

At this time all projecting and gathering of thoughts ꞉

Dissolve in naked self-cognizance, like water and its waves.ꞏ
Like the flame of a lamp, motionless when free from wind,ꞏ
You abide one-pointedly yet know the nature of the abiding.ꞏ
Though knowing, there is no fixation, though cognizant there is no diffusion.ꞏ

Though not conceptualizing, there is no clinging to that.ꞏ
Thus, when meditation and post-meditation have become a unity,ꞏ

When you have identified the naked state of aware emptiness and let be in your basic nature without fabrication, at that time, the projecting and gathering of thoughts, whatever occurs, do not need to be re-freed with the remedy of mindfulness. Rather, they dissolve in the naked state of thoughtfree self-cognizance, like water and its waves that are no different even when a wave rises on a large river.

Like the flame of a lamp, motionless when free from wind, burns bright and steady, you abide one-pointedly in awareness. Yet you know the nature of the identity of this abiding undistorted by holding an object and its perception.

Though knowing, there is no thought holding it as 'that', but rather you experience vividly with a naked and awake cognizance that is groundless and rootless. Though this cognizant quality is unconfined, there is no diffusion into ordinary thought movements about the six kinds of objects.

Though not conceptualizing anything whatsoever, there is no attitude of clinging to that, and thus your training is experienced as uninterrupted luminosity free from the alternation of meditative composure and post-meditation. Without any need to approve still-

ness or disapprove thought-occurrence, you expand into the unbound state of vast openness. When liberated from the division between shamatha and vipashyana, as they have become a unity within awareness itself, your meditation training has reached perfection. As Garab Dorje said:

> Since this awareness that possesses no real existence
> Is totally unconfined in how its natural radiance manifests,
> All that appears and exists manifests as the dharmakaya realm,
> And this manifestation is liberated in itself.

Enhancing Through the Conduct

Third, the *Lamrim Yeshe Nyingpo* root text says:

> During all daily activities, in dharmata's continuous display,꞉
> Let go completely, without clinging to the six objects.꞉
> Walking or moving about, lying down or sitting, within the continuous play of wakefulness,꞉
> Let perceiving and perceived, accepting and rejecting, merge into great equality.꞉
>
> Since there is not even an atom of conceptual meditation to be performed꞉
> And no departure from the nature of nonmeditation,꞉
> In all your experiences, with unbiased wakefulness,꞉
> Like the flow of a river and the flame of a butter lamp,꞉
> Always remain in composure by means of knowing your nature.꞉

When you have reached perfection in the meditation training of freely resting, you never move from the continuity of the display of dharmata during any daily activities in which you may become in-

volved in thought, word or deed, just like the magical displays of the four elements never go beyond the expanse of space, no matter how they may appear. Therefore, free from the fear of confusion and hope for liberation, do not cling to the six kinds of objects by holding them as such, but let go completely and unrestrictedly, so that they are naturally liberated upon being encountered.

Since no kind of labeled phenomena you may perceive can possibly be apart from the expanse of awareness, resolve that all walking or moving about, lying down or sitting, are subsumed under the continuous display or expression of great self-existing wakefulness.

Since all the rootless conditioned phenomena are primordially purified and perfected in being the spontaneously present dharmakaya, let the perceiving subject and the perceived object, accepting and rejecting, merge pervasively into the great nondual equality of the unconditioned nature.

By doing so there is not even as much as an atom of conceptual meditation to be performed with effort or focus, you are freed from the concept of being a striving meditator and are thus suspended in a natural, ordinary state.

Being free from a contriving frame of mind, there is never any departure from the nature of nonmeditation — the naked openness of aware and empty dharmata — so you are far from the ways of ordinary people.[42]

Thus, all your experiences, whatever they might be, occur with the unbiased and all-encompassing pure perception that is the wide open original wakefulness of Samantabhadra.

This being so, your unconditioned nature is unceasing like the flow of a great river and your luminous cognizance is an unchanging brightness like the flame of a butter lamp. Thus, by always remaining unmoved from the state of composure by means of knowing the natural state of thatness, you spin the wisdom-wheel beyond partiality.

This is illustrated by a statement from the *Union of the Sun and Moon*:

> For whoever realizes that all perceived objects of attention are insubstantial,
> Perception and emptiness are not a duality.

How the Fruition is Spontaneously Present

Fourth, the fruition has three parts: how the three kayas are spontaneously present; how the ten factors of the path are spontaneously present; and concluding the topic of fruition by means of combining it with the four aspects of approach and accomplishment.

How the Three Kayas are Spontaneously Present

First, the *Lamrim Yeshe Nyingpo* root text says:

> In brief, since this self-knowing is primordially the awakened state༔[43]
> And there is no great buddhahood to be sought for elsewhere,༔
> You recognize this realization through the guru's kindness:༔
>
> Cognizant emptiness of same taste with an essence of awareness༔
> Is the unmistaken nature of things, the uncontrived original state.༔
> By not altering it from being as it is,༔

The state of buddhahood is now spontaneously
present. ꞉

In brief, since it is this natural state of unconditioned and uncontrived self-knowing that is primordially awakened and has never been subject to confusion, there is no chance of ever finding elsewhere a buddhahood to be attained endowed with the threefold greatness.[44] Nevertheless, the kindness of a sublime guru, who is the guide on the true path for those who are obscured by temporary deluded thinking and, therefore, hampered by fixating on a view of deliberate attainment somewhere else, will bring about realization of the originally liberated state and cause the spontaneously present buddha that dwells within to be recognized.

These two aspects — the manifest expression as an unconfined cognizance and the essence as a nonarising emptiness — are equal in being of same taste, and are the 'pervaded'. They are 'pervaded' with an essence of natural awareness — the unmistaken ground that is the nature of things. By means of sustaining just this as the path of the uncontrived original state, you realize the basic nature, exactly as it is. Apart from this being so, by the realization that it is not to be altered into an attainment of something new that could be worsened by sentient beings or improved by buddhas, you have arrived right now at the state of buddhahood of the complete three kayas. This transcending into the great intrinsic dharmakaya is the uncultivated and spontaneously present fruition. The *Tantra of Studded Jewels* describes this:

> Perfect buddhahood is natural awareness itself:
> Its essence is unchanging throughout the three times,
> Its nature is forever unconfined,
> And its capacity is fully manifest everywhere.

How the Ten Factors of the Path are Spontaneously Present

Second, the *Lamrim Yeshe Nyingpo* root text says:

> The view is without viewing and the meditation free of judging. ꞉
> The conduct is nondoing and the fruition beyond adopting and discarding. ꞉
> This is known as the empowerment of the wisdom vase. ꞉
> The primordially kept samayas are unified as the great pervasiveness. ꞉
> The supreme king of attainments is discovered within yourself. ꞉
> The Dharma that attains is the unbroken continuity of samadhi. ꞉
> The activity of attainment pervades all that appears and exists as dharmakaya. ꞉
> As for the branches of attainment, non-uttering composure is mantra; ꞉
> Without contrivance, the six types of cognition are natural offering clouds; ꞉
> Vivid presence is the mudra while the displays of awareness are sporting dances. ꞉

The ten principles, the factors of the path, that are described with vajra words in all the profound tantras of secrecy, are also spontaneously present here within the effortless state in the following way.[45]

The view, being without an object viewed by someone viewing it, is the natural state of thatness.

The meditation, being free of reference point for judging, is the all-pervasive scenery of the mandala of unbiased experience.

The conduct, being without something to be done through accepting or rejecting, transcends conditioned attributes within unconditioned basic space.

The fruition — beyond objects to adopt or discard, emancipation (nirvana) and samsaric phenomena — is thus intrinsic awareness that is complete within the ground.

By encompassing all stages of ground, path and fruition, this [intrinsic awareness] is known as the empowerment of the wisdom vase which is superior to all abhisheka rituals.[46]

Since all samayas, the hundred thousand kinds of sacred words, are, from the beginning, nothing other than the unconditioned nature, they are primordially kept and spontaneously perfected by being unified into one as the great universality or pervasiveness of basic space devoid of perceiver and perceived.

The king of attainments to be pursued, the eminent and supreme self-existing wakefulness, is discovered within yourself without having to be sought elsewhere.

The Dharma that brings forth attainment is the samadhi beyond keeping or letting go, which is unbroken by being unmoved from its continuity.

The activity of attainment pervades all that appears and exists as the domain of dharmakaya, so that whatever you experience is automatically the play of original wakefulness.

As for the branches of attainment, the great recitation of nondoing in non-uttering composure turns the unexcelled wheel of Secret Mantra.

Without the contrivance of mental fabrication, the objects of the six types of cognition, when freely left as they naturally are, boundlessly display themselves as the offering clouds that are presented as the instantaneous liberation of whatever you encounter.

Your mind's vivid presence is the all-pervasive mudra, shaped into original wakefulness, while the displays of awareness in unbound movements are the spontaneously present expressions of sporting dances.

Concluding the Topic of Fruition by Means of Combining with the Four Aspects of Approach and Accomplishment

Third, the *Lamrim Yeshe Nyingpo* root text says:

> The approach to wisdom is to seek out the mind's secret,
> The full approach is to recognize your nature as the genuine state,
> The state of accomplishment is to decide on the single sphere,
> And the great accomplishment is to gain confidence in liberation.
> By possessing the fourfold freely resting, the primordially pure space of openness,
> You have now arrived at the state of Samantabhadra's essence.

Prior to Trekchö's reinstating the freshness of the original nature, the approach to self-existing wisdom is to seek out the mind's secret point so that you resolve it to be nonarising. Next, the full approach is to recognize your primordially pure nature of self-knowing as the genuine and uncontrived basic state.[47] To abide in the state of accomplishment is to decide on one point, that all of samsara and nirvana is complete within the self-existing single sphere, upon having settled it to be unconfined. Finally, great accomplishment is to gain confidence

in there being no need to re-free with a remedy the innate state of original liberation.[48] Through these steps you develop strength in nonduality. The *Illuminating Lamp* describes this:

> The freely resting mountain is the standard of the view.[49]
> The freely resting ocean is the standard of the meditation.
> The freely resting experience is the standard of the conduct.
> The freely resting awareness is the standard of the fruition.
> The yogi possessing these four standards
> Has mingled his mind with the definitive meaning.

The view of the freely resting mountain is to have gained the confidence of being completely unmoved by the winds of events by remaining in the state of the unconditioned nature.

The meditation of the freely resting ocean is the unobstructed brightness of the senses in the wide open state of awareness — like an ocean that is unruffled by wind. Even when perceived objects appear within it — like reflected images of planets and stars — to be free of forming concepts of subject and object, and, thus, like the ocean that remains untainted by reflections.

The conduct of the freely resting experience is to not prove or disprove any type of conditioned phenomena that may appear within the mirror-like brightness of awareness, but, instead, to let go into the unfettered same taste of perceived and perceiver.

The fruition of the freely resting awareness is to naturally let be within the self-liberated state of immense vastness, without, in any way whatsoever, trying to fabricate or contrive, fixate upon or cling to the unidentifiable wide-open state of awareness.

By possessing the fourfold key points of freely resting in this way, you have right now — without having to depend upon some future moment — arrived at the state of Samantabhadra's ground of liberation, the essence of enlightenment that is the original dharmadhatu space of primordially pure openness.

Conclusion of the View of Primordial Purity

Third, the *Lamrim Yeshe Nyingpo* root text says:

> In short, the various vessels and their contents, though separate,ꞏ
> Are indivisibly one taste within the continuity of space.ꞏ
> Similarly, the virtuous paths and their results, though inconceivable in number,ꞏ
> Are perfectly contained within the continuity of awareness as great spontaneous presence.ꞏ

Let me now briefly use an example to summarize the natural state that is the view of the primordially pure ground. The vessel-like external worlds and their inner contents of sentient beings — with their various dwellings, bodies, and sceneries — though dissimilar in their multi-faceted ways, are indivisibly one taste within the continuity of space since the major elements are, without exception, included within its empty immensity.

Similarly, in the expedient meaning, the 'vehicles for gods and Brahmas' that are temporary stepping-stones, and the virtuous paths belonging to the side of perfection — from the shravakas up to Anu Yoga — and their respective results to be attained, are taught in an inconceivable number. In the definitive meaning, they are nevertheless all perfectly contained within the continuity of self-existing awareness, the primordially pure state of original liberation, as the great spontaneous presence of the ground.

Furthermore, it is taught that the ground, perceiving, and objects are perfectly contained from the beginning as 'original liberation'.

The ground of confusion, the path and the objects of knowledge are all perfectly contained in themselves as 'self-liberation'. The frui-

tion, causes and conditions, as well as dharmata are all, by nature, perfectly contained as 'singular liberation'.

Samsara and nirvana, tantras and scriptures are perfectly contained beyond limitations as 'unrestricted liberation'.

The instructions, the dhyanas and their results are perfectly contained within the nature of dharmadhatu itself as 'direct liberation'.

The *Pearl Garland Tantra* states:

> Therefore, this awareness, intrinsic to the ground,
> Is self-occurring, so perceiving is perfectly contained.

And so forth until:[50]

> Is self-reverting, so the entirety of samsara and nirvana is perfectly contained.
> Is self-abiding, so the tantras and scriptures are perfectly contained.
> Is self-complete, so it is simultaneously perfectly contained.

Thus, it is taught in this and other ways.

33

TÖGAL

The Tögal Meditation of Spontaneous Presence

The second division, explaining the Tögal meditation of spontaneous presence, has two parts: a brief statement, and the detailed explanation.

Brief Statement

The *Lamrim Yeshe Nyingpo* root text says:

> The most profound instruction of key advice ꞉
> Is to bring actuality into the path and is thus the culmination of the vehicles. ꞉
> Since the three kayas are experienced on the path as the display of awareness ꞉
> It is the means of liberation now, without looking to the future. ꞉

According to the Trekchö instructions, that are exceedingly more profound than all the nine lower vehicles, awareness (rigpa) dwells in the body but there is no vital point for revealing it. Compared to Trekchö, here is the most profound instruction endowed with seven superior qualities of key advice.[51] This is because the nature of these instructions is no match for intellectually constructed evaluations of profound or not profound. As stated in the *Tantra of No Letters* :

> Though the nature of awareness is present in everyone,
> It depends on the dharmakaya pith instruction.[52]

In other words, in the space of the empty sky outside, the vajra chains that are manifestations of rigpa within are revealed in actuality and brought into the path. [Tögal] is therefore independent of the conceptual knowledge of assumptions and hence the culmination or final destination of the nine gradual vehicles.

Seen through the senses, the display of awareness is independent of words and intellectual understanding. Without any difference between sharp or dull faculties, good or bad karma, male or female, the three kayas are experienced on the path as the display of awareness that is the manifest aspect of basic space, in the following way:[53]

The essence, as the sign of dharmakaya, is experienced as nonarising and devoid of constructs. The nature, as the sign of sambhogakaya, is experienced as manifest in various radiant colors. The capacity, as the sign of nirmanakaya, is experienced as wakefulness that is a cognizant emptiness. Since dharmakaya is primordial purity, it is neither concrete substance nor changeable. Since spontaneous presence manifests as sambhogakaya and nirmanakaya, the fruition is not dependent upon some future time.

Therefore, without looking to the future or to a time span of hundreds of years, you have seized the beginning of liberation right now the very instant you see. This, the means of liberation for the diligent person in three or six years, is the preeminent Tögal path of the four visions of luminosity, which I shall now explain. As the *Talgyur* says:

Because of not seeing natural awareness in actuality,
There is no liberation through the tenets of the nine grades.
Because of reaching the culmination of dharmata,
The three kayas are experienced on the path.

Detailed Explanation

The second part has three points: Preliminaries, main part, and conclusion.

Preliminaries

The first of these has two sections: separating samsara and nirvana, the opening instruction of awareness (rigpa), and embarking on perceiving in actuality by means of the four key points.

Separating Samsara and Nirvana, the Opening Instruction of Awareness

The *Lamrim Yeshe Nyingpo* root text says:

As the guiding instruction for awareness, make the
separation of the three doors.ཿ
Abandon the nine outer, inner and secret activities.ཿ

The scriptural tradition has taught that the elaborate person fond of the general signs should train in the nature of the sounds of the four elements which is the 'guiding instruction for the three kayas'. Here, according to the tradition of pith instruction, the diligent person fond of courageous conduct should first train in the activities that separate samsara and nirvana, the 'guiding instruction for awareness'.[54] As the *Talgyur* says:

Unless samsara and nirvana are separated,
Your body, speech and mind's ties
To the three realms will not be cut.
Therefore, separate samsara and nirvana.

For the individual separations of the three doors, with your body train in the behavior of the six classes of beings and in the physical expressions of the peaceful and wrathful sugatas. With your speech train in the voices and cries of the six classes of beings and in the sounds of the Dharma, Secret Mantra and so forth. And with your mind train in the pleasant, painful and neutral activities of the six classes of beings and in the state of nonconceptual samadhi and so forth — until the signs appear and without giving in to tiredness or exhaustion. After that remain in naturalness.

According to all the traditions of pith instructions, it is taught that the inner way of separation is to purify the seeds of the six classes of beings, that are present as syllables in the channels of the body, by means of mantra and visualization.

These [practices] purify the misdeeds of body, speech and mind, makes obstacles subside, reverts the clinging to their reality, and makes you awaken as the vajra Body, Speech and Mind.

Next you should abandon and cast far away the ninefold activities: the outer, inner and innermost for each of the three doors.[55]

Regarding the three for body: remain in solitude after abandoning as the outer all activities and distractions of mundane delusion, as the inner all inferior virtuous actions including prostrations and circumambulations, and as the innermost all distracting movements.

Regarding the three for speech: remain in silence after abandoning as the outer the various conversations of mundane delusion, as the inner chanting, recitation, and so forth, and as the innermost all types of utterance.

Regarding the three for mind: remain in a thought-free state after abandoning as the outer all concepts of mundane delusion, as the inner the various types of mental focusing belonging to development and completion, and as the innermost all kinds of thought activity.

By doing so your three doors will be calm, steady, and liberated. As the *Testament* states:

> Having achieved the confidence of being calm, steady, and liberated,
> Abandon all outer and inner activity.

Embarking on Perceiving in Actuality by Means of the Four Key Points

The *Lamrim Yeshe Nyingpo* root text says:

> For the key point of body, assume the postures of the lion, elephant and rishi. ༔
> For the key point of speech, train in breathing gently in and out. ༔
> For the key point of mind, focus on the field one-pointedly without wavering. ༔
> For the key point of gate, look upwards, downwards and sideways. ༔

Engage your three doors with the four key points and embark on perceiving in actuality. These four are the key points of body, speech, mind, and gate.[56]

About the first of these, the key point of body, the *Brilliant Expanse* says:

> For that, never let your body depart
> From the three kayas.

Accordingly, assume the dharmakaya posture that is like a lion, the sambhogakaya that is like an elephant and the nirmanakaya posture that is like a rishi. The temporary results are that the first naturally purifies the elements, the second captures the moving winds, and the third produces warmth and equalizes the elements. Ultimately, you pass into parinirvana by being liberated into the three kayas.

Second, for the key points of speech, the *Testament* says:

> For the speech, apply the steps of training,
> Stabilize the calm and also transcend.

Accordingly, by means of speaking less, saying almost nothing and using only gestures, presently deluded speech is brought to a halt so that disturbing emotions do not proliferate. Ultimately, you will connect with the indescribable nature and pass into nirvana within the expanse of the vajra Speech of the buddhas.

In particular, the *Testament* says:

> Train in the utterly gentle key point of wind.

As was stated, unless you maintain gentle breathing, the breath will agitate the awareness and it will not be seized. Therefore train in the gentleness of the outward and inward movement, the inhalation and exhalation of your breath. About this, it is said:

> If the outward and inward wind is gentle and even,
> By leaving it slightly outward,
> The coming and going of breath will cease.

The ceasing of the coming and going of breath will cause conceptual activity to cease, in order that basic space and awareness may remain free of movement.

Third, for the key point of mind, the *Talgyur* says:

> For the mind, accomplish by aiming at space.

Direct your faculties steadily and with piercing one-pointedness at the flawless field of the utterly empty outer sky.[57] Apply yourself profoundly, with a state of mind as if your consciousness was dissolving into the middle of the sky. By doing so the inner lamp of pure space will vividly dawn as the empty and cognizant state of awareness.

Hence, presently, you will in actuality perceive the state of knowing wakefulness. Ultimately, you will awaken to enlightenment without remainder.

Fourth, for the key point of the gates, the *Talgyur* says:

> For the gate, look with the gazes of the three kayas.

Accordingly, the dharmakaya gaze is to look upwards towards the ushnika. The sambhogakaya gaze is to look sideways, right or left, like when straightening a piece of bamboo. The nirmanakaya gaze is to look slightly downwards with half-closed eyes, like a rishi practicing concentration. These should be combined with the appropriate posture from the three mentioned above.[58]

By applying these key points, you will perceive the outer and inner space and awareness, and thus deluded perception will dawn as the buddhafield.

The Main Part

Second, the main part has five points: explaining the object of practice, the luminous wisdom sphere; explaining the manner of practice; explaining the superior points due to possessing all ten factors for practicing in this way; hitting the key points of practice by combining them with the instructions on the four sessions; and concluding by explaining the fruition of having practiced, by means of combining with the four aspects of approach and accomplishment.

Explaining the Object of Practice, the Luminous Wisdom Sphere

First, the *Lamrim Yeshe Nyingpo* root text says:

Through this the radiance of the indestructible and unconditioned luminosity in the center of your heart꞉
Manifests through the self-existing secret pathway of the crystal tube,꞉
Supported by the far-reaching lamp, in the space outside,꞉
Free from disturbing conditions, at the time of rising and setting,꞉
Within the five-colored ring of the pure space lamp,꞉
Amidst the blue and sparklingly clear lamp of the empty bindu,꞉
As the fluctuating vajra chains.꞉

When focusing on the four key points, from which basis do the displays of actuality appear? It is the indestructible sphere of pure essences, the (unconditioned) luminosity that is a knowing wakefulness itself, in the center of your heart, that — just like a butter lamp shining within a vase — manifests as radiant light rays.[59] As the *Brilliant Expanse* says:

Within the abode of this precious body
The essence, as empty cognizance, is present as kaya.
The nature, as radiant luminosity, is present as spheres of light.
The capacity, as manifest emptiness, is present as lamps.[60]

Since the essence is present as (dharma)kaya, the meaning is in harmony with the intent of primordial purity. Since the nature shows

itself as light, the symbol is in harmony with the body-mandala of the *Secret Cycle*. Since the capacity manifests as lamps, the sign is in harmony with the *Innermost Heart Essence*.[61]

Through which pathway do they manifest? They manifest through the self-existing secret pathway of Vajrasattva, passing through the nadi known as Kati Crystal Tube, the channel of light that connects the heart to the eyes, like a thread of white silk. This being so, they are seen in actuality by means of the far-reaching water lamp in the organ of sight.[62]

In which field do they manifest? They are seen within the external space in the sense that an empty sky facilitates the displays by acting like a mirror,[63] while they manifest within the inner lamp of pure space, like [the reflection of] the owner's figure.[64] Thus, when the sky is pure and clear, free from disturbing circumstances such as murky particles including clouds and haze,[65] you should face towards the west in the morning and east in the afternoon. Alternatively, so that the luminous displays may appear with ease, face east in the morning and west in the afternoon combined with the two sets of rays at the times of the rising and setting sun.

How do they manifest? At the beginning the lamp of pure space itself appears at the brows and then gradually expands, from the light of the great pervasive blue,[66] to the rainbow-like ring of five-colored light accompanied by smaller spheres.[67] Within this appears the empty bindu lamp, first as vague outlines, like the rings from a stone thrown into a pond, but finally deep blue and sparklingly clear bindu-spheres. Amidst them, like the owner's mind, appear the vajra chains of awareness, looking like strings of pearls, fluctuating by coming and going with various speeds.[68]

The *Shining Lamp* mentions:

> Within the purity of your eye consciousness
> Appear illuminating and brilliant five-colored rays
> Or the unchanging pervasiveness,

The great natural radiance of the blue.
Since the manifesting displays are unconfined,
They appear as forms in the external field.

About the manner of manifesting, the *Tantra of the Perfected Lion* says:

Within space, as the dhatu lamp,
Awareness is vividly present, as the chains.
Within space, the rings of light,
Awareness is manifest as the displays of the five bodies.
These three — space, awareness, and wakefulness —
Are vividly present though indivisible.

The detailed instructional scriptures of this tradition mention nine, six, as well as four lamps. The latter includes all the former, and the actual ones to apply in practice are these four lamps.[69] When using the ninefold classification, there is the 'enduring lamp of the ground' — the identity of essence, nature and capacity that is pervasively present as empty cognizance suffused with awareness.

In the context of path, inwardly there are the 'chitta flesh lamp' which is the abode that supports the pure essences in the heart. From there the luminous displays appear through the path of the 'white smooth nadi lamp' — the five channels of wisdom light known as the Crystal Tube and so forth. They appear through the eyes, the 'far-reaching water lamp' and include these: the 'far-reacher comprised of elements' which is the support for the visual faculty, the 'far-reacher comprised of sense-faculty' which is the visual consciousness capable of apprehending perceptions of form, and the 'far-reacher comprised of wisdom' which is the actual gateway of the light-nadi.

Due to their convergence, outwardly there is the 'empty lamp of pure space' — the 'great pervasive blue' with its enclosure of five-colored lights — within which appears the spherical and rimmed 'lamp

of the empty bindu', at first in two's and three's the size of peas until at the end they are uncountable and immense.

As the pervader of all these, there is the 'lamp of self-existing knowledge' which is self-knowing wakefulness. As it becomes clearer and more stable, you attain confidence by means of the eightfold way of dissolving into the state of liberation which is the 'lamp of the time of the bardo'.[70]

The ground of liberation, the 'lamp of ultimate fruition' is taught as being the primordially pure inner space, the Youthful Vase Body endowed with the six special qualities.[71] Its spontaneously present radiant expression is the vajra Body of the great transformation that acts for the welfare of others for as long as samsara lasts.

Explaining the Manner of Practice

Second, the *Lamrim Yeshe Nyingpo* root text says:

> Plant the stake of awareness within empty space ꞉
> In the inconceivable state devoid of perceiver and perceived. ꞉
> By remaining in the composure of one-pointed mind, eyes and breath, ꞉
> The experience of the inner lamp of self-existing knowledge ꞉
> Becomes evident as empty cognizance beyond thought, description or construct. ꞉

Here is the way of growing accustomed to such basic space and awareness. Within the basic space of the empty outer, inner and innermost sky,[72] plant the stake of awareness by focusing on the key points of the three doors and directing your unwavering eyes toward the vajra chains. Hence the inconceivable dhatu-displays, the natural radiance of original wakefulness will appear. While doing so, be free

from the dualistic concepts of someone seeing and something seen in terms of externally perceived objects and an internally perceiving mind.

Within this state, focus one-pointedly on the key points of the convergence of the following three — the mind, the inner basis for manifestation; the visual faculty of the eyes, the outer gateway for manifesting; and the moving force in between them, the exhalation and inhalation of the breath. Remain in this composure and sustain your natural state. By doing so the subject and object intermingle indivisibly through which the luminous displays 'separate from the brows' and manifest with an unchanging brilliance. Thus the displays and cognitive experiences of the four visions gradually unfold.

Based on this, the experience of the inner 'lamp of self-existing knowledge' increases in clarity and stability and becomes evident as an empty cognizance that is brilliant like the center of space, beyond all types of conceptual constructs, inconceivable by thought and indescribable by words — spontaneously and as it naturally is.

Through this, you are, presently, free of ignorance since the knowing wakefulness is present in actuality. Even if your life ends you are liberated into the nirmanakaya level. Ultimately, you will perfect the four visions and attain accomplishment without remainder.

Explaining the Superior Points due to Possessing All Ten Factors for Practicing in This Way

Third, the *Lamrim Yeshe Nyingpo* root text says:

> Primordially manifest, space and awareness are the self-existing deities.ꔷ
> Training in their indivisibility perfects the natural empowerments of the three kayas.ꔷ

Mantra, mudras and samadhi are uninterrupted.ཿ
The uncreated mandala manifests without projecting
and dissolving.ཿ
Rainbow rays and bindus are siddhis and offerings.ཿ
As prana-mind naturally disperses, the activities are
boundless.ཿ
Never parting from the essential is the eminent samaya
and precept.ཿ

Within the five-colored bindus of basic space, primordially self-manifest as the adornment of dharmata, the vajra chains of awareness are the uncontrived and self-existing forms of deities. This reality is the king of views.[73] The conduct of training in this indivisibility of space and awareness transcends into the immense exhaustion of phenomena, and so perfects the successive empowerments of bringing the three kayas into the path as a natural possession.

The (mantra that is the) vajra recitation to exhaust of the movements of the conceptualizing wind[74] — to bind the clinging to appearances as the mudras of bodily forms and bindus — and the samadhi of not wavering from the progressive experiences of the four visions, are uninterrupted throughout day and night beyond onset and subsiding. Uncreated by mental activity, the mandala of bindu clusters constantly manifests without constructs of projecting and dissolving.

The display of inconceivable arrays of rainbow rays and bindus pervading the realms of personal perception are offerings in all-encompassing realms and siddhis to fulfill the aim of abruptly interrupting deluded perception. As the prana-mind that perpetuates delusion through conceptually fixating on the expression of the ground-displays naturally disperses within the basic space of unconditioned wakefulness, the play of activities for the twofold benefit are boundless.

To never depart from the essential points transcending the borderline between keeping and breaking nor from the pervasiveness freed

from the web of perceiver and perceived is the most eminent samaya for arriving in the oneness of the exhaustion of phenomena, as well as being the precept for subsuming all phenomena within the vast sphere of spontaneous presence.[75]

Concentrating on the Key Points of Practice by Combining Them with the Instructions on the Four Sessions

Fourth, the *Lamrim Yeshe Nyingpo* root text says:

> Embrace the structure for virtuous practice with the instructions on the four sessions ꞉
> So that the indivisible development and completion is continually the state of luminosity. ꞉

Like a wild animal who has been skillfully tamed so that it might be guided along main roads, do not let your mind's thinking run wild into deluded objects, but embrace this structure of virtuous practice: naturally seal appearances during the daytime, gather the senses into themselves at dusk, enclose consciousness in the vase at midnight, and naturally clarify awareness at dawn.[76]

Thus, if you apply yourself diligently to the practice, free from deluded distractions while possessing these quintessential instructions on the profound yogas that divide a solar day into four sessions, before long you will continually remain as the indivisible development and completion that is intrinsic to the ground throughout day and night, in the single state of vast luminosity.

Concluding with Explaining the Fruition of having Practiced, by Means of Combining with the Four Aspects of Approach and Accomplishment

Fifth, the *Lamrim Yeshe Nyingpo* root text says:

> In short, by means of the Approach which is the key points ꞉
> Of the three doors, the gate, field, wind, and mind, ꞉
> The Full Approach is the expression of manifest dharmata, appearing in actuality to the senses. ꞉
> The spectacle of lights, rays, bindus and bodily forms ꞉
> Is the Accomplishment of increased experience and display. ꞉
> Appearance and existence totally revealed as kayas and realms ꞉
> Are the culmination of awareness, the Great Accomplishment. ꞉
> Thus, you reach the exhaustion of phenomena beyond concepts, attain the primordial siddhi, ꞉
> And the ground-displays that manifested from the ground dissolve within the sphere. ꞉

To briefly summarize the previously explained points, the 'means' is the Approach to the luminosity of spontaneous presence by embracing the key points: the three doors as applied to the exercises, the gate as the eyes, the field as external space, the wind as gentle, and the mind as directed. Thereby, the 'outcome of the means' is the progressive occurrence of the four visions.

For the first of the [four visions], the Full Approach is the natural expression of ground-displays manifest from the primordially pure ground of dharmata, appearing in actuality to the sense faculties.[77] They include light mansions as the sign of *dhatu*, bindus as the sign of *yeshe*, chains as the sign of *kaya*, natural cognizance as the sign of capacity and nonconceptual wakefulness as the sign of essence. Unchanging throughout the three times, their state of equality is complete within the ground.

Following that, space and awareness 'part from the brows', and are vividly present in actuality to the sense faculties. This spectacle of dhatu-displays having the nature of light is comprised of numerous unpredictable forms and shapes, resplendent and brilliant rays and beams, and bindus increasing in brightness and number within which the half or single bodily forms of Vajrasattva and so forth appear and then remain unmoving. This is the Accomplishment of the increased experience and displays.[78]

The dhatu-displays then seal everything so that the appearances of earth, water, fire and wind naturally dissolve. Within this space of all-encompassing displays of immense luminosity, inside each of the bindus manifest infinite mandalas of fivefold clusters of the five families of buddhas and their consorts. All of appearance and existence is totally revealed as the nature of the kayas and buddha-realms. Awareness has reached the full measure of ripening into bodily forms, so that they are unchanging even without being cultivated. This is the result of the practice — the Great Accomplishment.[79]

By reaching the outer exhaustion of increase in the displays, the inner exhaustion of the phenomena of the illusory body, and the innermost exhaustion of conceptual mind, all the phenomena of deluded perception are naturally exhausted. You transcend the concepts of fixating on perceiving or not perceiving displays, and attain the siddhi of having captured the original stronghold of primordial purity.[80]

Moreover, the ground-displays of spontaneous presence that manifested from the universal ground of the original natural state[81] completely dissolve, in a single instant, within the changeless great sphere so that you realize the state of inner brilliance, the indivisibility of the kayas and wisdoms which is unchanging throughout the three times.

About this the *Talgyur* says:[82]

> The vision of Dharmata in Actuality
> Makes you transcend the limits of holding assumptions.
>
> The vision of Increased Experience
> Makes deluded perceptions subside.
>
> The vision of Culminated Awareness
> Makes you transcend the path-displays of realizing the three kayas.
>
> The vision of Exhaustion in Dharmata,
> Cuts the continuity of samsara's three realms.[83]

Conclusion

Third, there are two concluding points: the actual conclusion, and the additional points explaining the ways of liberation.

First, the *Lamrim Yeshe Nyingpo* root text says:

> Through the supplements of the path, the support instructions, ༔
> Lay the basis for practice and actualize the full measure of liberation. ༔

About the importance of these supplementary points of the path for training in the four visions of luminosity, the *Brilliant Expanse* says:

> The fourfold supportive instructions
> Are indispensable to have behind the above.

They are: to form the basis with the threefold motionlessness, to mark the measure through the threefold remaining, to plant the stakes with the threefold attainment and to manifest freedom through the fourfold confidence.

For the first, do not let your body move from the three postures, do not let your eyes move from the three gazes and do not let your awareness move from seeing the luminous displays in actuality.

For the second, which occurs as the measure of stability in space and awareness, the outer winds that move the displays are exhausted so space and awareness remain free from fluctuations. The inner winds that move the aggregates are exhausted so the body remains unmovingly. The innermost winds that move the thoughts are exhausted so you remain with no thought movement possible. In this context it is taught that the measure of progress is marked through dreams,[84] and the signs manifest in your body, speech and mind. The latter of these can be divided into twelve — three for each of the four visions.[85]

For the third, there is the attainment of mastery over rebirth, re-entering and the prana-mind. This includes being liberated into the primordial purity of Trekchö in the manner of dying that is like space or like a sky-goer, and being liberated into the spontaneous presence of Tögal in the manner of dying that is like a mass of fire or like a vidyadhara.[86]

For the fourth, there is the twofold upward confidence: being free from the hope of attaining the qualities of nirvana, even when hearing about them, and from the fear of not attaining them, due to having realized that there is no other buddha apart from natural awareness.

The twofold downward confidence is being free from the hope of avoiding falling into samsara, even when hearing of its suffering, and from the fear of falling, due to recognizing that natural awareness is primordially devoid of delusion so that you have resolved that there is no one to wander in samsara.

The purpose of these are, by the first, to employ the key points of prana-mind to lay the basis for practice; by the second, to distinguish the dividing lines through the degrees of progress; by the third, to realize the vajra Body of the great transformation in which materiality disappears; and by the fourth, to mark the progress of the wisdom of nonreturn.[87]

The Additional Points Explaining the Ways of Liberation

Second, the *Lamrim Yeshe Nyingpo* root text says:

> However, if you do not attain liberation within this lifetime, ꞉
> In the bardo of dying, let awareness enter the sphere of space; ꞉
> In the bardo of dharmata, liberate personal perceptions in their nature; ꞉
> In the bardo of becoming, journey to a nirmanakaya realm. ꞉

Being of lesser perseverance and fortune, you may not attain the complete liberation of exhausting materiality in the original state within this lifetime, the natural bardo of this life. If that is so, if you are of the highest capacity, you should remind yourself during the bardo of dying of the previously known instructions. When the five elements gradually dissolve and [the element of] space dissolves into the basic space and awareness, you should let the fivefold life-force

enter the sphere of awareness in the center of the heart.[88] Awareness itself thus reverses from the ground and arrives in the state of primordial purity. This awakening to enlightenment is simultaneous with the mind leaving the body, just like the sunrise on the fifteenth lunar day occurs simultaneously with the moon setting.[89]

In case you are of the medium capacity, if you do not reach the liberated state of primordial purity at the moment of death, you should in the bardo of experiencing dharmata that has manifested from the ground, trust that all the various manifestations — the colors and spheres, clusters of peaceful and wrathful deities, lights and rays, voices and sounds — are nothing other than your personal perception. Just like a child leaping onto its mother's lap, remain in steadfast certainty so that in the first moment you recognize their nature, in the second moment they are liberated upon recognizing, and in the third moment upon being liberated they dissolve into the basic space of primordial purity.[90]

In case you are of the lesser capacity, you may confuse the 'displays of the fourfold wisdom' so that you conceptualize them to be something other. If that is so, as soon as they vanish you will assume an instantaneously born mental body, a form that is comprised of the 'four names', and undergo a dream-like confusion in the bardo of becoming where any deluded experience is possible.[91] Even so, you will recognize the nature of the bardo through the strength of your unswerving devotion from having seen the entrance door of this teaching and of the compassionate blessings of the lineage masters. At this time, bring to mind a natural nirmanakaya realm and in a mere moment, no longer than it takes to wake from a dream, you will journey there to take birth miraculously from a lotus flower and become a bodhisattva who ends samsaric existence. Having heard the Dharma from the sambhogakaya buddhas, you will perceive reality, receive empowerment and confirmation after which you will awaken to enlightenment in the primordial realm.[92]



JAMYANG KHYENTSE WANGPO

APPENDIX & NOTES
PART 4

༄༅། བླ་མེད་ནང་རྒྱུད་སྡེ་གསུམ་གྱི་རྒྱབ་ཆོས་པདྨའི་ཞལ་གདམས་
ལམ་རིམ་ཡེ་སྙིང་འགྲེལ་པ་ཡེ་ཤེས་སྣང་བའི་ཟུར་རྒྱན་
བརྒྱུད་ལྡན་བླ་མའི་ཞལ་རྒྱུན་རྣམས་བརྗེད་བྱང་གཅིག་བསྡུས་
ཡེ་ཤེས་ལམ་འཇུག་བཞུགས་སོ། ༎

bla med nang rgyud sde gsum gyi rgyab chos pad-ma'i zhal gdams
lam rim ye snying 'grel pa ye shes snang ba'i zur rgyan
brgyud ldan bla ma'i zhal rgyun rnams brjed byang gcig bsdus
ye shes lam 'jug bzhugs so.

Entering The Path of Wisdom

by JAMYANG DRAKPA *as recorded by* JOKYAB RINPOCHE

The side-ornament for the Light of Wisdom
the commentary on Lamrim Yeshe Nyingpo,
the oral instructions of Padma,
a background teaching for the unexcelled Inner Three Tantras,
compiled as reminding notes from the oral teachings
of the lineage masters,
entitled *Entering The Path of Wisdom*

Supplemented with clarifying remarks
by KYABJE TULKU URGYEN RINPOCHE
and other lineage masters

APPENDIX
INVESTIGATING THE ARRIVAL, DWELLING AND DEPARTURE

from the oral teachings of

Tulku Urgyen Rinpoche

The preliminary practice for mind is to scrutinize its coming, staying and going. First, investigate whether your mind has a place of origin. Next investigate whether, at this very moment, it remains anywhere. Having resolved that, see if your mind goes anywhere. So, to begin, examine the object, meaning the location from where the mind came, where it stays and finally where it goes.

If you fail to find a place, the object, then look into the subject, the mind itself. See whether there is someone or something that first arrives, then stays and finally departs. In this way, try to find both the object and the subject.

If you sincerely look into this you will find that the mind is like space. There is no origin or source from which you can say it came. And since there is no dweller, how can there be any concrete or particular location in which it dwells? Usually, we say that the mind is in the body, but since the body itself does not truly exist, the mind cannot be found in that particular location either. At some point the body will be cremated, so how can the mind dwell there? Right now, we have to say that the mind pervades the body.

Departing implies that someone or something goes somewhere, but the mind does not seem to consist of a 'something' nor is there

any actual place where it remains or departs to. After examining this thoroughly, we find that the mind is placeless; this is the meaning of 'devoid of ground and root'. Similarly, no matter how closely we analyze space, do we find any place from which space arrives, where it dwells or where it goes to? We could, of course, make a few assumptions, but the fact remains that space itself is rootless and baseless. It is beyond arising, dwelling and ceasing, and it cannot be located. However, there is one important difference between space and mind: space is merely empty, while mind is empty *and* cognizant.

If something had the qualities of arising, dwelling and ceasing it would be a concrete, substantial thing. It would have a place where it originates, abides and then ceases. The mind, though, does not have a place of arising, dwelling or ceasing; it has no beginning nor end. It is similar to space; how can space possibly cease? The difference is that space is not conscious. Although it does not cease, we must admit that space is limited to being merely empty. Mind, on the other hand, is both empty and cognizant. Unlike space, mind, is not confined to being a blank void devoid of knowing

Not finding any source from where the mind came is to recognize its dharmakaya aspect. Establishing that it is devoid of a dwelling place is to recognize sambhogakaya. Understanding that there is nowhere for it to go is to recognize its nirmanakaya aspect. In this respect, the three kayas are its empty essence, its cognizant nature and its all-pervasive capacity. That, according to the Nyingma tradition, is the basic state we realize by means of examining the arrival, dwelling and departure. In other words, we see that mind is beyond arising, dwelling and ceasing.

In short, the practice of investigating our mind's arrival, dwelling and departure is the same as looking into its arising, dwelling and ceasing. When we meticulously examine these aspects we truly discover the ultimate space that is utterly beyond any concreteness. We resolve how it inevitably is. There is no point in merely assuming that mind is devoid of concrete substance — we can discover in actuality

that there is no thing that comes and no place of origin, no thing that remains and nowhere it stays, and finally there is no thing that goes and no place where it goes to. Failing to find any of these locations is to discover *chi-ying*, the external aspect of basic space. *Ying* means free from constructs. Failing to find something that arises, dwells or goes is called finding *nang-ying*, the internal aspect of basic space.

We should understand what external space and internal space refer to. External space refers to the four major elements which, in actuality, are all devoid of arising, dwelling and ceasing. Internal space refers to mind, consciousness, which is also devoid of arising, dwelling and ceasing. Since both are free from arising, dwelling and ceasing, they are a unity. How is this to be understood? Try to understand the example of the space inside and outside of a vase. When the vase is shattered, what we thought were "two" spaces are immediately seen to be one.

These two aspects of basic space are a unity. When the walls separating a room from the space outside are torn down, there are no longer two spaces, merely the absence of constructs. To realize that everything, both internal and external, is devoid of arising, dwelling and ceasing, is called 'realizing the unity of space and awareness', *ying* and *rigpa*. Here, the 'unconstructedness' of external elements is called basic space, while the unconstructed quality of internal phenomena is called awareness. These two have been a unity since the very beginning; but we have somehow split this unity of space and awareness into this and that, here and there. We made the mistake of accepting and rejecting, hoping and fearing, affirming and negating, clinging to objects and fixating on the subject. By grasping the nondual as two, we created the duality of samsara and nirvana. In this way, all beings delude themselves. We wander in samsara since we fail to allow the unity of space and awareness and instead, split them into here and there. We have projected space to be "out there," while we confine awareness to be inside, "over here."

My teachers often repeated this quote, "Do not project space as being there, do not grasp awareness as being here!" Space and awareness have always been a unity. The outer and the inner are both devoid of arising, dwelling and ceasing; so how can we maintain this division between outside and inside? The four outer elements are truly beyond arising, dwelling and ceasing; they only seem to arise and cease. Buddha Shakyamuni said, "Form is emptiness, emptiness also is form." This statement is very significant! The Buddha taught that everything, from the aggregate of form up to the state of omniscience, is empty and devoid of constructs. 'Form' means that which has concrete substance like this table. Everything, whether concrete or inconcrete, is perceived, yet at the same time empty. We can see things, but they are still empty. That is what is meant by the statement, "Form is emptiness!"

To reiterate, perceptions or appearances are empty and the perceiver, the mind, is also empty. Consequently, space and awareness are a unity. At present, however, we destroy this unity by splitting space and awareness in two, into this here and that there. In other words, to us appearances and mind seem to be different entities. As long as conceptual thinking is carried on, experience seems to be twofold: perceived objects and the perceiving mind. That is why the teachings often remind us of the union of space and awareness.

Everything with concrete substance is called form and all forms are the unity of appearance and emptiness; that is what is meant by vajra Body. All sounds are resounding and yet empty; that is vajra Speech. When we recognize mind nature and find that it is free from arising, dwelling and ceasing, that is vajra Mind. The famous statement in the *Chöying Dzö* describes this exactly, "Everything seen, heard or thought of is the adornment of space and appears as the continuity of Body, Speech and Mind!" In short, everything, not excluding even a single mote of dust, has the nature of the three vajras.

By examining the coming, staying and going you can resolve that everything, from the aggregate of form up to omniscient enlighten-

ment, is empty and devoid of a self-entity — just like the Buddha taught. This understanding takes place through your own experience without the need to depend on theory. When panditas teach that all phenomena are empty and devoid of a self-entity, you receive only an intellectual understanding. A yogi who stays in remote mountains will, after reflecting on this, experience the meaning in actuality.

In this regard there are three steps: intellectual understanding, experience and realization. The actual experience is resolving rigpa to be empty; that it is beyond arising, dwelling and ceasing. The training, however, is simply: "Don't wander, don't be distracted!" Unless we apply the recognition in practice, we remain in a state of indifference.

Unless we have truly recognized that awareness is empty, it is of course possible to remain in thoughtless indifference, no matter how much we may declare it to be empty. In the true training of nonfabrication — when the past has ceased, the future has not arisen and the present is left uncontrived — the natural state must be clarified or, in other words, recognized. Just to remain thoughtless is the state of indifference for one still lacks the recognition. There is a quotation which encapsulates this, "Sustain primordially free awareness with a naturally mindful presence." *Natural* also means unfabricated — there is nothing to do, nothing to make.

Endnotes

[1] The practices connected to these two empowerments are the topics clarified in *Light of Wisdom, Vol. III.* [EPK]

[2] Jamgön Kongtrül's explanation of the ground and how sentient beings become deluded is contained in Vol. I. The fruition is covered in Vol. V. [EPK]

[3] The way the rushen practices are arranged in the *Lamrim Yeshe Nyingpo* is slightly different from the order in the *Triyig Yeshe Lama* and the *Neluk Rangjung*. In those texts, the practices are called the outer, inner and secret *rushen*. The outer is the enactment of the experiences of beings of the six realms; the inner, the purification of the six syllables within one's body; and the secret, the vajra posture, the four speech yogas of HUNG and examining the coming, staying and going of thoughts. In the *Lamrim* approach however the vajra posture, the four speech yogas of HUNG and examining the coming, staying and going of thoughts, comprise the preliminary for Trekchö. Here, it is the preliminaries for Tögal — the enactment of the experiences of beings of the six realms and the purification of the six syllables — that are called *rushen*. According to Tulku Urgyen, "The secret rushen is making the separation between nonconceptual wakefulness and discursive thinking." [EPK]

[4] For details on this part, please see the teaching by Tulku Urgyen Rinpoche in the *Appendix*. [EPK]

[5] The fourth empowerment is often translated as the empowerment to the expression of awareness. [EPK]

[6] The four paths of training (*slob lam bzhi*) are those of accumulation, joining, seeing, and cultivation while the 'path without impediment' is their final point (*mthar thug bar chad med lam*). [Jokyab]

In the sutras the vajra-like samadhi is often mentioned in combination with two others: the samadhi of courageous movement and the samadhi of magical illusion. [Tulku Urgyen]

[7] The most subtle defilements to be discarded that are difficult to destroy, vanquish or defeat. [Jokyab]

The seven vajra qualities that destroy [defilements] such as being uncuttable and so forth are as mentioned in the *Vajra Vidarana* (*rdo rje rnam 'joms*). It is also taught that the qualities such as being "solid, essential, and devoid of hollows," as mentioned in the *Peak Scripture* (*rtse mo*) are most befitting in this context. [Jokyab]

[8] The Great Perfection, *Dzogpa Chenpo*, emphasizes the original wakefulness of the fourth empowerment. [Jokyab]

The reason for calling the Great Perfection 'natural' (*rang bzhin*) is that it is our innate, basic state which does not need to be modified or corrected, created or accomplished. [Tulku Urgyen]

[9] To explain this quote [from the fifth chapter of this tantra]: "As being, the ultimate vehicle of fruition is no more than one. As teaching, it is taught as two kinds, means and liberation — the path of means is Tögal, while the path of liberation is Trekchö. As appearance, it appears as nine gradual vehicles. As inclusion, they are included within the Great Perfection of Ati." [Jokyab]

[10] Here, according to Kongtrül Rinpoche, 'resolve' (*la bzla*) means to *transcend* (*la 'da' ba*). According to Khyentse Rinpoche it means to *resolve* (*thag chod pa*). [Jokyab]

[11] 1) The ground of the natural state as the essential nature of things that is endowed with the three aspects of original wakefulness, before the split between confusion and liberation.

2) The way in which sentient beings were deluded from it.

3) The way the ground is present as kayas and wisdoms, even though beings are deluded from the spontaneously present capacity.

4) The abode of the self-knowing wakefulness which is the *Chitta Mandala* of the heart.

5) The pathways of this wisdom which are the four channels, as well as the moving winds.

6) The gate for the wisdom to manifest which is the eyes and so forth, and the essential characteristics of the lamps. 7) The key points of the fields which are flawless space, the sun, moon, and butter lamp.

8) The way to put these into practice which are Trekchö and Tögal.

9) The definitive signs to measure progress which are the fourfold confidence and so forth.

10) The joining of the mother and child wisdom lamps in the intermediate bardo states, in case the practice has not been perfected.

11) The ultimate point of all this, the great state of liberation which is the original ground itself, and after being liberated how the capacity once more manifests.

Thus there is an outline of eleven points. [JOKYAB]

Vimalamitra, in his *Great Commentary on the Hearing Lineage* describes these eleven points — the eleven principal topics of the tantras of the Innermost Unexcelled Section — in the following way:

1) Stating the way in which the natural state of ground originally was, before buddhas appeared through realization and before sentient beings appeared through lack of realization.

2) Establishing how confusion occurred in this state.

3) Describing how the basis or seed of the truly perfected buddhahood is present in a sentient being during the time of confusion.

4) Stating where the location is situated in oneself.

5) The pathway through which this awareness-wisdom that is present in oneself manifests.

6) The gate through which this awareness-wisdom manifesting through that pathway appears.

7) The field in which this awareness-wisdom appearing through that gate is seen.

8) How the person seeing this field of revealed awareness-wisdom should practice.

9) Identifying the signs and marks of progress of practice.

10) The way in which it manifests in the bardo of dharmata for someone who, although possessing these pith instructions, got carried away by laziness and did not succeed in practicing.

11) Describing the ultimate state of the great liberation. [EPK]

12 The *Chronicles* mention:

> The Root Cycle is the *Eighteen Marvels of Mind*:
> *Great Space* and *Awareness Cuckoo*,
> *Great Soaring Garuda* and *Revealing Great Strength*,
> *Sixfold Meditation* and *Spontaneous Summit*,
> *Sky King and Jewel Studded Bliss*,
> *Instantaneous Perfection* and *Wishfulfilling Wheel*,
> *Wheel of Life-Force* and *Essence of Awakened Mind*,
> *All-Encompassing Bliss of the Great Perfection* and *Framework of Existence*,
> *Sublime Majesty* and *Wishfulfilling Jewel*,
> *Sphere of Immensity* and *Pure Gold on Stone*
> [JOKYAB]

13 The 'fruition' in parentheses is included based on Khenpo Rinchen Namgyal's commentary. [EPK]

14 The tantras of the Space Section include *Overturning the Depth of Samsara*, *Precious Mystery*, *Beyond Effort*, *Immensity of Space* and so forth.

The Cycle of the Space Section can be classified as these four: Black Space expounding causelessness, Multicolored Space expounding manifoldness, White Space expounding mind, and All-Encompassing Space transcending cause and effect.

The first has three parts: The Black Space Section of deeds, the Black Space Section of capacity, and the Black Space Section of emanation.

The second has three parts: Multicolored Space expounding presence which accords with the Mind Section, Multicolored Space expounding absence which accords with its own principles, and Multicolored Space of presence and absence which accords with the Instruction [Section].

The third has two parts: White Space of indescribable great self-occurrence and White Space of nondual view and meditation. The former of these has two aspects: Ocean Space and Sky Space. The first of these has two as well: Greater Space and Lesser Space. Sky Space has two aspects: Sun and Moon Space and Jewel Space.

The fourth, All-Encompassing Space, has four parts: Outer Space free of activity, Inner Space expounding the tenets of its own scriptures, Secret Space dispelling obstacles, and All-Encompassing Thatness clarifying the key points.

All these can be condensed into four: Space of Display (*rol pa'i klong*), Space of Adornment (*rgyan gyi klong*), Space of Dharmata (*chos nyid kyi klong*), and Space of Nondoing (*bya bral gyi klong*). The first of these is that being is directionlessness while non-being is changeability.

The second [Adornment] is that appearance primordially manifests as the adornment of mind; this mind itself primordially manifests as a self-existing adornment; self-existence primordially manifests as uncontrived adornment; and since these manifest unobstructedly from the state of nonarising, neither appearance nor mind should

be inhibited or cultivated but recognized as the realization of great self-contained self-cognizance.

The third is that [Dharmata] transcends the threefold arriving, remaining and departing. That is to say, it does not arrive from anywhere; does not dwell anywhere whatsoever, and does not depart to anywhere.

The fourth [Nondoing] means that it is unnecessary to deliberately use effort to accept or reject any phenomena, since without doing they are primordially completed, without being freed they are primordially liberated, without being purified they are primordially pure, and without being cultivated they are primordially accomplished.

As a summary, these Space Sections can be included within nine: the expanse beyond change and alteration for the view, the expanse beyond being and not being for the meditation, the expanse beyond hope and fear for the fruition, the expanse beyond establishing and eliminating for the essence, the expanse beyond restrictions for the nature, the expanse of liberated appearance and mind for the characteristic, the expanse beyond change and alteration for the basic space, the expanse of unobstructed [self-]arising for the display, and the expanse free from placement for the spontaneous equality of primordial liberation.

All these can also be subsumed within three: the spontaneously present expanse of great vastness, the self-cognizant expanse of effortlessness, and the unformed expanse of original completion. [Jokyab]

15 "Samantabhadri's basic space of phenomena", *dharmadhatu*, and so forth: The dharmadhatu wisdom is directly stated while the mirror-like, equality, discriminating, and all-accomplishing are implicit. [Jokyab]

The fivefold great space of wisdom refers to these five aspects of original wakefulness. [Tulku Urgyen]

16 It is taught that the threefold phrase of 'expanse, space, and vastness' used in the Space Section has the same meaning as essence, nature and capacity. The former three words refer to aspects of the female buddha Samantabhadri, while the three latter to Samantabhadra. But, do not regard Samantabhadra and Samantabhadri as two different people. It is more a matter of two styles of explanation. [TULKU URGYEN]

17 The phrase 'dissolved yet unobscured' means that original wakefulness is vividly present in a way that is 'dissolved' because the six sense cognitions are uninvolved in objects and 'unobscured' because of not being dull, obscured or drowsy within. [JOKYAB]

18 In other words, do not follow or get caught up in the movements of thought, but remain in uncontrived naturalness. [TULKU URGYEN]

19 This key point has a slight connotation of sustaining the sense of bliss. There is a need to draw the 'lower wind' from the anus upward, which facilitates the feeling of bliss. There is some resemblance here to the blissful emptiness of Mahamudra. [TULKU URGYEN]

20 The previous two sections, the Mind Section and the Space Section, have subtle assumptions concerning the perceiving aspect and the empty aspect. [JOKYAB]

21 The tantras of the Instruction Section also include Padma's *Brilliant Expanse*, the *Mighty Lotus Tantra*, the *Wishfulfilling Top-Ornament Tantra* and others, in all fifty-one thousand.

The Great Dra Talgyur Tantra mentions the Seventeen Tantras:

> I shall now explain the seventeen refined lights:
> *Blazing Self-Manifest (Awareness)*, and *Self-Liberated (Awareness)*,
> *Self-Existing (Perfection)*, and *Perfected (Lion)*,
> *Graceful (Auspiciousness)*, and *Studded (Jewels)*,
> *Pearl Garland*, and *No Letters*,

Basic Space (Mind Mirror of Vajrasattva), and *Heart Mirror (of Samantabhadra)*,
Union of Sun and Moon, and *Pointing-out Instructions*,
Shining Relics, and *Piled Gems*,
Blazing Lamp, and *Great Six Spheres (of Samantabhadra)*,
Thus these successive sixteen tantras
Surely emanate from the *Talgyur (Root Tantra)*
And appear for all the beings to be tamed.

In addition to these Seventeen Dzogchen Tantras, there are eighteen when adding the *Tantra of the Black Wrathful One*. Moreover, the *Pearl Garland* states:

Like the ocean and the sun,
Like a lion and the king of mountains,
Like a wheel and like a key,
Like a sword and like a torch,
Like refined gold and a mother with her child,
Like a mirror and pearls on a string,
Like the knot on a snake and the great garuda,
Like a stream of water and a razor,
Like a king and a treasury.
By means of having thoroughly revealed these,
The tantras of words elucidate.
By means of fully revealing their meaning,
The essential nature will also be seen.
[JOKYAB]

22 The perfect measure of the path of effortless self-liberation is labeled Trekchö and the perfect measure of the displays of luminosity is labeled Tögal. [JOKYAB]

23 To quote the *Guyang Tilaka*: "The guidance in the main part of training in the profound path has two parts: the Trekchö path that reveals

how faults are primordially purified from the beginning as well as revealing the natural state of primordial purity as being free of constructs, and the Tögal path that reveals how qualities are spontaneously present from the beginning, as well as revealing, in actuality, the wakefulness of [this primordially pure natural state]." [EPK]

24 The threefold wisdom, or the three aspects of original wakefulness, are listed in *Light of Wisdom, Vol. I*, pgs 222, 228. They are explained in detail under the view of Trekchö. [EPK]

25 At the time of 'developing strength,' the HUNG syllable is endowed with four characteristics: hot like a flame, sharp like a razor, fierce like fire, and swift like lightning. [JOKYAB]

26 At the time of 'developing pliancy,' at first place the stick half a fathom [three feet] away, then one fathom, two fathoms, until you imagine the wish-fulfilling tree around which they entwine, encircle, and remain at the top. [JOKYAB]

27 At the time of 'taking to the swift road,' the white HUNG endowed with lights of five colors in the center of your heart emits other HUNG syllables by exclaiming HUNG. After embarking by means of the 'swift *rakshasa* gait' they return again, sometimes quickly while uttering forceful HUNGs, and sometimes slowly. In particular, in order for your three doors to become HUNG, move and remain as before, then go to the pure lands, mingle with the mind of Akshobhya and so forth, but do not return. Wherever the HUNG goes among the six classes of beings, transform them successively into pure realms and pure beings. At the end, let the HUNG naturally vanish and then remain composed in simplicity free of thoughts. [JOKYAB]

28 Please see the *Appendix* for Tulku Urgyen Rinpoche's clarification of these three points. [EPK]

29 The word 'mental activity' (*spro bsdu*) has the connotation of 'involvement' in the sense impressions and 'withdrawal' from the involvement by concentration. [EPK]

[30] "The view that interrupts the continuity of the cities" is explained as seeing rigpa nakedly. [JOKYAB]

[31] Elsewhere in the *Light of Wisdom*, these three aspects are phrased as the wisdom of the primordially pure essence, the wisdom of the spontaneously present nature, and the wisdom of the indivisible unity. For the sake of clarity in this context, 'wakefulness' is used for *ye shes* rather than 'wisdom'. [EPK]

[32] In the case of samsara, it cannot be found or established as something which exists. In the case of nirvana, it is a mere word attached as a label. [TULKU URGYEN]

[33] This is exactly what is referred to in all the scriptures under the name 'buddha-nature'. [TULKU URGYEN]

[34] The term 'indivisible unity' is used on many levels: first as the unity of appearance and emptiness in Mahayoga; next as Anu Yoga's unity of clarity and emptiness for the second empowerment and the unity of bliss and emptiness for the third empowerment; and finally as the unity of awareness and emptiness in the Ati Yoga of the Great Perfection. [TULKU URGYEN]

[35] This unity is unviewable, not a 'something' to be beheld as an object, and so is named the 'king of all views'. [TULKU URGYEN]

[36] This king of all views is to be discovered within the 'personal experience of self-knowing wakefulness', not as an external object to be observed. To facilitate this one needs to receive the pointing-out instruction, 'in the manner of merely looking'. [TULKU URGYEN]

[37] The state of the 'fourth part without three' means that the conditioned three changing times and the unconditioned single unchanging time, thus four, are recognized as being equality. The 'fourth part', the luminosity of natural awareness, is 'without three' — free from the thoughts of the three times. [JOKYAB]

[38] The word 'freshness' means the immediacy of nowness when uninvolved in thoughts of past, present or future. To 'let be in genuine

naturalness' means completely without contriving or fabricating. When this is so, you see directly, in actuality, without the need to infer or suppose. [TULKU URGYEN]

[39] This means: the very moment your attention begins to take hold of a sight seen, a sound heard, or a smell, taste or texture, or even when a thought about something, be it past, present or future, begins to stir in your mind, that is the moment you should look into 'that which moves' i.e. the thinker of the thought. [TULKU URGYEN]

[40] 'Fixated attention focusing within spontaneously dissolves' means that rather than investigating 'what is thought of' look into the thinker and at that very moment the subtle holding of a perceiver vanishes by itself. [TULKU URGYEN]

[41] The meaning of 'by letting be into the state of no-reference point,' is this: simply let be in uncontrived naturalness. Through this you 'realize the great equality of dharmata', the unconditioned state beyond conditioned phenomena that is free from discriminatory or one-sided ways of being. [TULKU URGYEN]

[42] An alternative translation, less refined but closer to the Tibetan would be: "... never any departure from the nature in which there is no meditating with a contriving frame of mind, ... [EPK]

[43] Alternative translation: "In brief, since natural awareness primordially is the buddha of purified perfection, ..."ៜ [EPK]

[44] The buddhahood endowed with the threefold greatness is described in the *Ornament of Realization*:

> The supreme courage for all sentient beings,
> Abandonment and realization; for these three,
> Through the threefold greatness,
> They are known as the self-existing pursuit.

Thus they are abandonment, realization and great courage. Great courage means great compassion that is not directed at [or does not

conceptualize] the benefit of beings — the ultimate great compassion. [JOKYAB]

45 [Jamdrak Rinpoche] said that it is an essential key point that both Trekchö and Tögal contain all ten principles of the tantras (rgyud kyi dngos po bcu). [JOKYAB]

46 The empowerment of the wisdom vase (*ye shes spyi blugs kyi dbang*) is often identical to and sometimes an aspect of the empowerment of awareness display (*rig pa'i rtsal dbang*). [EPK]

47 Jamgön Kongtrül incorporates Garab Dorje's three words into the commentary: recognize your nature, decide on one point, and gain confidence in liberation. [EPK]

48 Liberation includes: originally freed, naturally freed (*rang sar grol ba*), singularly freed, freed from confines, and directly freed. [JOKYAB]

Moreover, while sustaining the meditation state of intrinsic, natural abiding, when a thought of affirming or denying, like or dislike occurs there are six key points to its modes of being self-liberated (*rang grol*):

Through the key point of being naturally freed without a remedy, it is freed like the knot on a snake and, therefore, does not need to be undone by something other.

The key point of being originally freed without any basis for repetition is to be freed like a knot in the sky and, therefore, to remain in the primordial state.

The key point of being directly freed without an identity is to be freed like meeting a person you already know and, therefore, devoid of a superimposed reality.

The key point of being naturally freed without a remedy is to be freed like a thief entering an empty house and, therefore, self-remaining beyond victory or defeat.

The key point of being freed in the occurrence that dissolves in itself is to be freed like a drawing on water and, therefore, the moment of knowing is not continued.

The key point of being freed upon arising simultaneously is to be freed like a sword cutting water and, therefore, there is no difference between the preceding and the following thought. [JOKYAB]

49 The term 'freely resting' is an abbreviation of the Tibetan *cog ger bzhag pa*. [JOKYAB]

50 The full quote from the *Pearl Garland Tantra* is:

> Therefore, awareness intrinsic to the ground
> Is self-occurring, so perceiving is perfectly contained.
> Is self-existing, so the ground itself is perfectly contained.
> Is self-perceiving, so objects are also perfectly contained.
> Is self-freed, so the ground of delusion is perfectly contained.
> Is self-purified, so all paths are perfectly contained.
> Is self-knowing, so knowables are perfectly contained.
> Is self-pervasive, so the fruition is perfectly contained.
> Is self-placed, so causes and conditions are perfectly contained.
> Is self-conceiving, so dharmata is perfectly contained.
> Is self-reverting, so samsara and nirvana are perfectly contained.
> Is self-abiding, so the tantras and scriptures are perfectly contained.
> Is self-complete, so it is simultaneously perfectly contained.
> Is self-comprehending, so instructions are perfectly contained.
> Is self-settled, so the concentrations are perfectly contained.
> Is self-remaining, so its basic space is perfectly contained.
> And, self-reverting, so the entirety of samsara and nirvana is perfectly contained.
> [JOKYAB]

[51] As for being endowed with seven superior qualities, here is a summary of the Great Omniscient One's [Longchenpa's] position on the sevenfold superiority:

1) Trekchö is unable to purify the objects of deluded experience such as earth and stones, mountains and rocks, while Tögal has the superior quality of transforming appearances into the five lights.

2) Rigpa is taught to be primordial luminosity but Trekchö resolves it to be merely an invisible emptiness that is also luminous (cognizant). Tögal, however, by means of utilizing the key points, has the superior quality of unfolding the vista of wisdom and thus beholding dharmata's radiance.

3) Trekchö is a quest for the purity of having abandoned clinging to the deluded experiences of the six impure sense-doors. Tögal, however, has the superior quality of opening up the door of pure luminosity with the wisdom wind and thereby utilizing the experience of the four lamps, the indivisibility of space and wisdom, by means of the unimpeded sense-faculty, without outside or inside.

4) In Trekchö there are numerous hindrances and deviations due to using a coarse (material) form of *tsa-lung*, and as long as it is being used, it is also dependent upon age-differences due to the various degrees of strength in the (material) elements. In this case (Tögal), however, in which coarse (material) form is left behind, apart from applying the key points of the threefold motionlessness, uses the ultimate wisdom-*tsa-lung* beyond fixated effort, and therefore has the superior quality of bringing all kinds of material coarseness to an end and dissolving the body into luminosity.

5) By means of Trekchö, even if it is possible to be liberated from the (bodily) aggregates without having perfected the visions, the body merely disperses into atoms but it is not possible for it to become luminosity. Without becoming luminosity, the intermittent illusory body with its 'perception-sphere of totality' is inadequate for reaching

the ultimate level, and the identity (comprised) of the 'eyes', superknowledges and vast miraculous powers is inadequate for attaining the vajra (body) of the great transformation. To understand how that type of bodily support is inadequate for accomplishing the immense benefit of other beings, look at the difference between Padma, the lord of victorious ones, and the other mahasiddhas of India and Tibet.

In short, among the three sections of Ati — Mind, Space, and Instruction — neither the Mind Section's suspending into natural cognizance nor the Space Section's taking confidence in groundlessness see the awakened state (rigpa) in actuality. The (first) three cycles of the Instruction Section surely rely on the bardo, but here (in the Innermost Unexcelled Cycle), there is the key point of being liberated into the body of light. Everyone endowed with the eyesight of intelligence should therefore understand that it is superior to the [teachings] that seek the undeluded fruition by means of using deluded experience as the path. [JOKYAB]

Longchenpa says: [Tögal] is exalted [above Trekchö,] through these seven superior qualities:

1) The superior quality of manifest light.

2) The superior quality of the training being combined with practical application.

3) The superior quality of seeing the natural visions in actuality.

4) The superior quality of the channels that are the key points of the body.

5) The superior quality of the gates that provide the visions.

6) The superior quality of the faculty of sight.

7) The superior quality of the increasing visions of experience.

In his *Key to Open a Hundred Samadhi Doors Simultaneously* , Lama Shabkar sings:

Emaho!
These instructions that in this very lifetime
Allow the person who perseveres in the key points of
Lhündrub Tögal,
The great secret of utmost simplicity
To purify the material body into light and attain
enlightenment,
Are utterly unheard of in other vehicles;
That is the Great Perfection's special quality, the summit of
the nine yanas.

Seven vital points raise them above all other vehicles:
Due to realizing rigpa in plain and direct sight,
They have the key point of transcending sharp or dull
faculties.

Due to making dharmata visible to the very eye,
They have the key point of not relying on mere mental
speculation.

By surpassing the deliberate practice of trying one's best to
accept and reject,
They have the key point of transcending the preferences of
youth or old age.

As self-knowing is primordially free of defilements,
They have the key point of not creating disparity between
white or black karma.

Since luminous dharmata is seen in actuality,
They have the key point of being utterly independent of
superficial words.

Since dharmata is beyond the confines of thought and description,
They have the key point that depends neither on view or meditation nor on ground, path or fruition.

Because you recognize that the three kayas manifest during the path,
They have the key point of irreversibly transcending samsara's three realms.

In brief, their key points are innumerable
And hence they rise above all the other common vehicles,
But as they defy the power of description,
I shall not further elaborate upon them here.

They also rise above Trekchö through seven superior qualities:
The superior quality of essentializing the practice;
The superior quality of the channels and body postures;
The superior quality of the gates that cause manifestation;
The superior quality of the faculties for seeing;
The superior quality of perceiving the self-display in actuality;
The superior quality of the luminous visions;
The superior quality of increasing visionary experiences.

Explanations of these seven superior qualities
Are expounded upon in detail by the Omniscient One
In his *Treasury of the Supreme Vehicle* and *Treasury of Word and Meaning*.

If you want to practice such instructions
You must first, without attachment to this life,
Give up all the actions of the world,
For months and years on end,

To serve in thought and deed a qualified master
Who is stable in the practice of this vehicle.

You must request the ripening empowerment and be guided time and time again
In the instructions that bring liberation until they stay in your mind.
Then, in places free of distraction and diversion,
First complete the common preliminaries,
Genuinely and as stated in the guidance texts,
And next, as the basis for Tögal itself,
You must be confident in the Trekchö view.
Therefore, the vital point for Tögal training
Is to focus on the Trekchö view until you are stable.

[52] Here Jamgön Kongtrül has taken only the last two sentences in the sixth chapter of the *Tantra of No Letters* which is also known as *The Great Secrecy* (*yi ge med pa'i rgyud gsang ba chen po*). Here are the preceding lines:

Moreover, though the essence of awareness is hard to grasp,
The expression of wakefulness is accomplished through gentleness.
Though the space of awareness does not change,
The conducive power of awareness is accomplished through consummation.
Though the nature of awareness is present in everyone,
It depends on the dharmakaya pith instruction.

This was the sixth chapter in *The Great Secrecy, the Tantra of No Letters*, on stating the legacy of the Great Perfection.

[53] That "the three kayas are experienced on the path (*lam du snang ba*) as the display of awareness," means that nirmanakaya manifests as the path (*lam du snang*) during increased visionary experience, sambhogakaya manifests as the path during culmination of awareness, and dharmakaya manifests as the path during exhaustion in dharmata. The cause being the vision of dharmata in actuality. [JOKYAB]

[54] Often a third is mentioned, the 'guiding instruction for mind'. It is identical to the Trekchö preliminaries for body, speech and mind. [EPK]

[55] The root text says, "As the guiding instruction for awareness, make the separation of the three doors.꞉ Abandon the ninefold outer, inner and secret activities.꞉" This means that one should abandon the three outer activities during dharmata in actuality, the three inner activities during increased visionary experience, and the three innermost activities during the culmination of awareness. The eminent master Jamdrak regarded this as a most profound key point from the oral instructions of Jamyang Khyentse. [JOKYAB]

[56] In the context of the four key points, the key point of body is the postures. The key point of speech is naturalness with neither speaking nor utterance, while (breathing) through the mouth (slightly parted) so that only a grain can escape. The key point of mind is Trekchö. The key point of gate is the gazes. The key point of the field is the sky and so forth. For the gazes, apply the dharmakaya primarily in the morning, the sambhogakaya at noon, and the nirmanakaya in the afternoon. [JOKYAB]

[57] Flawless means a clear sky free from the three defects of clouds, mist and haze. [TULKU URGYEN]

[58] Turn to the right if the white light is too predominant; upward if the yellow, left if the green, and downward if the red is too predominant. Focus in the middle if the blue is dominant. When all five are equally

clear it is a vital point to not change from that particular gaze. [JOKYAB]

59 The word 'unconditioned' (*zag med*) in the root text is missing in our version of Jamgön Kongtrül's commentary. Rinchen Namgyal places it before 'luminosity'. [EPK]

60 Alternatively, 'the essence present as body' refers to the peaceful and wrathful ones in the heart center and at the crown. 'The nature present as spheres of light' means that the bindus remain as bodily forms within the nadis — the largest equal to the sky, the smallest the tenth of a horse hair, the clearest as the unchanging brilliance of the sun and moon. 'The capacity present as the lamps' means that the four lamps are unimpeded.

The essence resembles the vase bodies, the nature resembles the lamp within the vase, and the capacity resembles the rays of light. The description of "bodies being the size of mustard seeds with eyes like *phul thag*" is an archaic way of saying 'of corresponding size'. [JOKYAB]

61 The (lamp of) self-existing knowledge produces the rigpa (chains); the far-reaching (lamp) produces the lights; the (lamp of the empty) bindu produces the bodily forms; the (lamp of pure) space produces the wisdoms.

Alternatively, dharmata in actuality is seen by means of the far-reaching lamp; increased visionary experience is seen by means of the bindu lamp; culmination of awareness is seen by means of the dhatu lamp; and exhaustion of phenomena is seen by means of the knowledge lamp. [JOKYAB]

62 Concerning the Secret Pathway (of Vajrasattva) and Kati Crystal Tube, the actual self-existing wisdom, *rangjung yeshe*, resides within the heart, like a butter lamp inside a vase, and its light shines and retracts within the body through the four major channels into the minor channels where all the bindus of luminosity abide as the natural identities of the five wisdoms. The four major channels are Roma,

Kyangma, Kündarma, and Kati Crystal Tube. The five wisdoms are the mirror-like, equality, discriminating, accomplishing, and dharmata. [JOKYAB]

Furthermore, the light-displays of the lamps manifest through the Kati and subside through the Crystal Tube, manifest through Roma and Kyangma and subside through the Kündarma. Alternatively, Kati displays, from the heart, the luminous radiance within the self-existing essence nadi. The Crystal Tube presents the wisdom manifestations in the life-nadi. From Roma and Kyangma space is revealed, and from Kündarma the support is provided for manifesting the unsupported bodily forms that can dissolve within space.

These five light-nadis are included within the five wisdoms and when there are four, they are the four lamps in that Roma and Kyangma are condensed into one. Roma, also known as the White Silk Ribbon, is connected to the right eye while Kyangma, also known as the Subtle Twirler, is connected to the left. It is also taught that the luminous radiance that divides into the four nadis within them is called Self-Liberated Emptiness. From within the central channel, or Kündarma, this Self-Liberated Emptiness is connected to the 'aperture of Brahma'. The Great Kati Nadi of Gold and the Crystal Tube are as explained above.

It is also taught that Kati forms the support for the luminous displays to occur; White Silk (Ribbon) forms the support for entering the external field; Subtle Twirler forms the support for manifesting; Crystal Tube forms the support for experiencing; and that Self-Liberated Emptiness forms the support for the chains and bodily forms. In short, they are the light-nadis of the five wisdoms. [JOKYAB]

[63] In the context of 'manifesting within the external space,' external space is an empty sky. Inner space, in the context of the central channel, is the Kati Crystal Tube. The innermost space is empty awareness. Thus there are the outer, inner and innermost space. [JOKYAB]

64 The lamp of pure space appears like the owner's figure or face. [JOKYAB]

65 Clouds and haze, and so forth, refer to the autumn sky when the sunlight is undisturbed by clouds, rainbows, mist, fog, or wind. [JOKYAB]

66 The great pervasive blue is the basis for the arising of the entirety of the deep blue luminous radiance which spreads from the brows, the distance of four fingers. (Jamdrak) taught that it is the natural radiance or manifestation of the inner and innermost space. He also said that it appears in actuality by means of the methods and that one should not think of it as being anything other. [JOKYAB]

67 The bindus should remain within the enclosure of the circles of five-colored light. [JOKYAB]

68 The vajra chains of awareness, like the owner's mind, appear with alternating faster and slower fluctuations. Their forms are like strings or garlands of pearls — when larger, like iron chains, and when smaller, like knots on a hair from a horse's tail. In brief, (Jamdrak) taught that the four lamps or the six lamps are all experiences of the self-display or natural light of rigpa. He also taught that there is "no directly crossing over without thoroughly cutting through," (no Tögal without Trekchö) and "no thorough cut without having directly crossed" (no Trekchö without Tögal), so there is no doubt that these two should never be separated. [JOKYAB]

69 Experientially, the four lamps are the far-reaching water lamp, the empty bindu lamp, the pure dhatu lamp, and the self-existing knowledge lamp. [EPK]

70 Here is the eightfold way of dissolving according to Longchenpa's system: Subsequently, when you "dissolve into basic space," the body perceived as external is no longer noticed, the voice is no longer palpable, and the thinking mind is no longer manifest; thus they have ceased. While unmoved from the state that is beyond change and

transmigration, you can function for the welfare of beings to be tamed in a way that is known as all-pervasive and all-encompassing. When having dissolved into this basic space, all that formerly manifested dissolves in the following way.

1) Due to the outer radiance dissolving back into the inner radiance, there is a subsiding within unbiased space; this is being luminous beyond partiality due to light dissolving into light, just like the lights from a crystal dissolving back.

2) Due to the bodily forms dissolving back into the bodily forms, cognizance is clear from within, like the bodily forms within a vase.

3) Due to wisdom dissolving back into wisdom, awareness is liberated within the ground, just like a child jumping unto its mother's lap.

4) Due to nonduality dissolving back into nonduality, conditioned phenomena mingle with the unconditioned nature (dharmata), just like water dissolves into water.

5) Due to boundlessness dissolving back into boundlessness, dharmata abides in its own nature, just like the space within a vase dissolves into the fundamental space.

6) Due to the capacity dissolving back into capacity, the tamer and those to be tamed subside into basic space, just like the rays from the setting sun.

7) Due to the impure gates of samsara dissolving back into pure wisdom, samsara and nirvana contract into basic space; just like pulling in a tent-rope.

8) Due to the pure gate of wisdom dissolving back into the essence, the permanent stronghold is seized in the original state of primordial purity, just like a snow lion having returned to the snow ranges. [JOKYAB]

71 The Youthful Vase Body of primordial purity endowed with the six special qualities, are phrased like this:

Ascending from the ground, and appearing to itself,
Making the distinction, and being liberated upon
distinguishing,
'Not occurring from other', and abiding in the natural state.

The primordial buddha of the original state awakened to enlightenment after vanquishing the sixfold ignorance (unknowing) of the ground consciousness by the nature of these six qualities of rigpa (knowing). That is to say, a mere instant of awareness ascended from the ground. Being simply aware, it appeared to itself, unobstructedly. Being lucidly awake, it made the distinction. Being vividly present, it was liberated upon distinguishing. Being free from exaggerating or denigrating, it was independent of other circumstances. Being unchanging, it abided in its natural state. A tantra, (*The Tantra of Surveying Realization*) describes this:

At this time, Samantabhadra, through the six qualities,
Vanquished the sixfold ignorance of the ground
consciousness.
In a mere instant, the flicker of thinking dissolved.
Mere knowing defeated tainted knowledge.
Lucid cognizance dispelled the darkness.
Vivid clarity removed the gloom.
With no distortion unknowing was cleared,
To be unchanging, like the sky.

Thus the Primordial Protector abandoned the ignorance of indifference, along with its aspects, was liberated from disturbing emotions and automatically perfected the (accumulation of) merit. By perfecting, the self-existing and non-dwelling nature of suchness, the basic goodness that is not an element of merit, he became a buddha that has primordially perfected the accumulation of wisdom and primordially purified the obscurations. [JOKYAB]

This quote was compared with Longchenpa's version in his *Treasury of the Supreme Vehicle.* [EPK]

72 For the outer, inner and innermost space, see the note above. Moreover, the outer space is the cloudless sky, the inner space the central channel, and the innermost space is the bindu endowed with the five pure essences. That is to say, for these three — essence, nature and capacity — the immaculate sky is in order to bring forth the brilliance of rigpa and the two rays are in order to facilitate the manifestation of luminosity. [JOKYAB]

73 The ten aspects of tantra are view, conduct, mandala, empowerment, samaya, activity, accomplishment, samadhi, offering, mantra and mudra. [EPK]

74 The word 'mantra' (*sngags*) in the root text is missing in our version of Jamgön Kongtrül's commentary. Rinchen Namgyal places it with 'vajra recitation'. [EPK]

75 'The most eminent samaya' and 'the precept' refer to these two: oneness and spontaneous presence. [JOKYAB]

For an exhaustive commentary of the four samayas of the Great Perfection — transcendence, pervasiveness, oneness and spontaneous presence (*med pa, phyal pa, gcig pu, lhun grub*) — see Longchen Rabjam's *Treasury of the Way of Abiding*, Padma Publishing. [EPK]

76 To "naturally seal appearances during the daytime," sustain the continuity of natural mindfulness throughout all daily activities.

To "gather the senses into themselves at dusk," sit in the squatting posture in the evening, visualize the channels and wheels, the A and the HANG, and while applying the prana practice, keep the large vase (*bumchen*) as long as you can, together with the visualization for blazing and dripping.

To "enclose consciousness in the vase at midnight," when you are about to go to sleep at night, assume any suitable position, either the elephant posture or the sleeping lion, visualize a brilliant white A upon

a lotus and moon within the central channel in the heart, and gradually imagine twenty-one white A syllables inside the central channel topped by the A visualized in the aperture of Brahma at the crown of your head. While falling asleep, one by one dissolve all the A syllables into the A in the heart center. At the end also dissolve the A at the crown of your head into the one in your heart and then focus your mind on it being like a butter lamp inside a closed lotus bud. If you fail to maintain it, repeat the sequence again and again.

To "naturally clarify wisdom (awareness) at dawn," as soon as you awaken from sleep in the morning, exclaim HA three times and imagine that by doing so the A syllable in the center of your heart moves up through the central channel to hover in the sky before you. Focus your attention on it for a long while and then remain unfocused. Dissolve it into yourself if you are either strongly agitated or dull. [JOKYAB]

77 This sentence, 'the natural expression of ground-displays manifest from the primordially pure ground of dharmata (*chos nyid*), appearing (*snang ba*) in actuality (*mngon sum*) to the sense faculties', is Jamgön Kongtrül's definition of the first vision: *the vision of manifest dharmata* (*chos nyid mngon sum gyi snang ba*). [EPK]

78 The second is *the vision of increased experience and displays* (*nyams snang gong du 'phel ba'i snang ba*). [EPK]

79 The third, described as 'awareness has reached the full measure of ripening into bodily forms', is *the vision of awareness reaching culmination* (*rig pa tshad la phebs pa'i snang ba*). [EPK]

80 This is the fourth, *the vision of phenomena exhausted beyond concepts* (*chos zad blo 'das kyi snang ba*). [EPK]

81 The 'universal ground of the original natural state' refers to the spontaneous presence that manifested from the ground, from the primordially pure space of the ground, which is vividly present within

the natural light of wisdom, the Youthful Vase Body of inner brilliance. [Jokyab]

82 The luminous mansion is the sign of the basic space of primordial purity while the sphere (bindu) is the sign of the awareness-wisdom of spontaneous presence. (Jamdrak Rinpoche) taught that these lines from the *Talgyur* beginning with "The vision of Dharmata in Actuality" and so forth, are definitely true when you perfect them in actual experience. To explain them:

Through the visions of Dharmata in Actuality you transcend the limitation of holding assumptions, and when your experience of the unconditioned nature of dharmata has grown into the visions of Increased Experience, it will cause your deluded perceptions of perceiver and perceived to subside after being liberated into nondual awareness (rigpa). Through the vision of Culminated Awareness, reaching the full measure of rigpa ripening into bodily forms, you transcend the path-displays of understanding and realizing the three kayas such as dharmakaya and so forth. Through the vision of Exhaustion in Dharmata — when the outer increase in the displays has ceased, the inner increase in the attributes of the illusory body has ceased, and when the innermost increase in the thought-forms of dualistic mind has ceased — the continuous rope of samsara's three realms is cut. [Jokyab]

83 Moreover, (Jamdrak Rinpoche) said that "you will never again enter samsara" refers only to entering the samsara of a karmic body and not to willfully entering the world to act for the welfare of beings. [Jokyab]

84 That "the measure of progress is marked through dreams" means that dreams forever cease for the person of the utmost perseverance, that the one of medium perseverance recognizes dreams as being dreams, and that the person of lesser perseverance will have no unwholesome dreams, only excellent ones. [Jokyab]

85 The "the signs are twelve, three for each of the four visions." At the time of Dharmata in Actuality, the inner illusory body, like a turtle placed in a basin, has no desire to move from the postures. The voice, like a mute, makes no utterance. The mind, like a bird caught in a trap, may appear to create thoughts but does not stray from the ground.

At the time of Increased Experience, the body, like a person struck by illness, is free from adornment and artifice. The voice, like a madman, is unimpeded and traceless. The mind, like someone poisoned, has cut the proliferation of thoughts.

At the time of Culminated Awareness, the body, like an elephant submerged in a mud hole, can move freely through rocks and mountains in a single moment. The voice, like a *kumbhanda* child, is melodious and delightful. The mind, like someone whose heart is hit by an arrow, no longer has any thought activity.

At the time of Exhaustion in Dharmata, the body, like a corpse in a charnel ground, is free from the delusion of accepting or rejecting. The voice, like an echo, repeats what others say. And, like someone recovered from the plague, the mind's thinking has dissolved into basic space and awareness and remains as natural knowing.

The meaning of these signs is connected with the threefold motionlessness and so forth, the first of which is to lay the foundation for the practice through utilizing the key points of prana and mind. The following ones should be combined in like fashion. [Jokyab]

86 "The manner of dying that is like space or like a sky-goer" means that the material body dissolves into light without leaving a corpse behind. "Like a mass of fire" means that it does not blaze back up once it has burned down. "Like a vidyadhara" is like (Padmasambhava of) Uddiyana, Vimalamitra or Nyangben (Tingdzin Zangpo). [Jokyab]

87 There are four media for the manifestation of spontaneous presence: increase, full increase, attainment and full attainment, each with four

aspects, sixteen in all, which are the temporary results. That is to say, through Trekchö the body disperses into atoms and the mind dissolves into dharmata, but through Tögal the natural strength of the three kayas is perfected so that the body is liberated into luminosity and you attain mastery over both 'birth' and 'entering'. After manifesting as a rainbow body, the vajra form of the great transformation, you act for the welfare of beings, perpetually and continually, until samsara is emptied. [JOKYAB]

This completes the Tögal section.

88 Khenpo Rinchen Namgyal paraphrases this as: At the end of the dissolution stages of the elements, let awareness enter the sphere within the space of primordial purity. [EPK]

89 The *Tantra of the Single Golden Syllable of the Black Quintessence of the Great Perfection* mentions:

> This is the way the four outer elements dissolve:
> The five times five earth, water, fire and wind dissolve.
> Later, this is the way the inner elements dissolve:
> The fivefold spaces dissolve into each other.
> Having recognized the bardo, this is the way the innermost visions dissolve:
> The root life-force dissolves into the bindu.
> The rescuing life-force draws together into space.
> The utterly subtle life-force collects in the body.
> The unclean life-force vanishes into midair.
> The fluttering life-force dissolves into basic space.
> That was the innermost fivefold life-force dissolving into the center.
> Following this the five winds dissolve, it is taught.
> The former five winds are the life-upholding and so forth.

The subsequent five are the five including the wind that
separates the pure part from the dross.
What are they?
They are the wind that separates the pure part from the
refuse,
The wind that gains warmth,
The wind that fully gathers,
The wind that fully uplifts,
And the wind that develops the cognitions.
At the end, they all dissolve into nonduality.
[JOKYAB]

90 As for the statement that "in the first moment you recognize" and so forth, (Jamdrak Rinpoche) taught that here a 'moment' means a 'moment of completed action'. A 'meditation day,' he said, is the duration between the ceasing of one instance of delusion until the arising of the next. That was in the context of the medium capacity of person being liberated in the bardo. [JOKYAB]

91 The 'fourfold wisdom' refers to dharmadhatu wisdom being an immense blue light surrounded by four lesser ones. In the direction above is the mirror, then the equality, and the discriminating wisdom, each appearing in tiers like the aforementioned. The green light of the all-accomplishing wisdom is present pervading them all. [JOKYAB]

The 'four names' (*ming bzhi*) are the four last of the five aggregates: sensations, perceptions, formations, and cognitions. [EPK]

92 The statement "bring to mind a natural nirmanakaya realm" means to imagine the following: When taking birth in that realm the experience is one in which, in the case of the Eastern Realm of True Joy, the ground is entirely made of crystal. It has a jeweled palace with four gates and is filled with lotus-adorned lakes and ponds. At its four sides are jeweled stupas ornamented with bells and jingles. Upon the

lion throne for expounding the Dharma sits the glorious Vajrasattva encircled by numerous bodhisattvas of the vajra family. Having been born into the presence of the teacher, you behold the countenance and listen to the voice of the buddha of the vajra family and remain there for one hundred and twenty-five years.

Then in an instant, you take birth in the Southern Realm of Splendor, a realm as above but entirely made of gold, where you receive empowerment from Ratnasambhava who is surrounded by bodhisattvas of the ratna family. In an instant, you then (take rebirth in) the Western Realm Lotus Mounds, a realm entirely made of lotus ruby, where Amitabha teaches the Dharma to a retinue of the lotus family and bestows the prediction of enlightenment upon you. Then in an instant, you (take rebirth in) the Northern Realm of Accomplished Actions, a realm as above but of the nature of emerald, where Amoghasiddhi teaches the Dharma to a retinue of the karma family and grants you the assurance (of enlightenment).

(Finally), in Abundant Tolerance in the space above, the very moment you behold this wrathful realm, you attain unexcelled enlightenment in the original state of personal experience, and being indivisible from the kayas and wisdoms, your twofold aim is spontaneously accomplished and automatically fulfilled.

It is taught that you are liberated after five hundred years, spending one hundred and twenty-five in each realm. The details of these manifestations can be found in the *Great Array*, *Self-Manifest Awareness*, and in the commentary on the *Union of the Sun and Moon*. This was according to the system of the Omniscient Drimey Özer (Longchen Rabjam). [JOKYAB]

This completes the section on the word empowerment.







Ekajati, Rahula & Dorje Lekpa

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གོལ་སྒྲིབ་ལས་འདས་པ - that transcends sidetracks and obscurations

གྱི་ན་བ - ordinary; ex ཐ་མལ་གྱི་ན་བར་འབྱམས suspended into a natural, ordinary state

གྲུབ་མཐའ - the perspective; རྫོགས་པ་ཆེན་པོའི་ཐུན་མོང་མ་ཡིན་པའི་གྲུབ་མཐའ the extraordinary perspective of the Great Perfection

གྲོང་ཁྱེར་རྒྱུན་གཅོད་ཀྱི་ལྟ་བ - the view that interrupts the 'continuity of the cities'. The view that interrupts the continuity of the cities is explained as seeing rigpa nakedly

གྲོལ་ཐོག་གདེངས་བཅའ - gaining confidence in liberation

གྲོལ་གཞི - ground of liberation

གྲོལ་ས - state of liberation

གློ་བུར་འཁྲུལ་རྟོག་གིས་བསྒྲིབས་ཏེ - obscured by temporary deluded thinking

དགག་སྒྲུབ་ཀྱི་ཞེན་ཡུལ - the conceived objects of

affirming and denying

དགག་སྒྲུབ་བྲལ་བ - to not prove or disprove

དགག་སྒྲུབ་རྩོལ་བཅས་ཀྱི་བརྟོད་ཕུར - the tethering-pole of deliberate approving and disproving

དགུག་པའི་དྲན་འཛིན - fixated attention focusing on ...

དགོངས་པ་ཆོས་ཉིད་ཀྱི་ངང་ལ་གནས་པ - remaining in state of the unconditioned nature

འགགས་མེད་དུ་གཏན་ལ་ཕབ་སྟེ - having settled it to be unconfined

འགགས་མེད་ཡེ་ཤེས་རྩལ - unconfined expression of wakefulness

འགྱུ་སྟོང་རྗེས་མེད་དུ་ཞིག - collapse into being a traceless empty movement

འགྱུར་བ་མེད་པའི་ཐིག་ལེ་ཆེན་པོ - the changeless great sphere

རྒྱ་ཆད་དང་ཕྱོགས་ལྷུང - limited and confined

རྒྱ་ཆད་ཕྱོགས་ལྷུང་མེད་པ - beyond limitations and categories

རྒྱ་འབྱམས - universality; syn ཁྱབ་པ pervasiveness

རྒྱངས་ཞགས་ཆུའི་སྒྲོན་མ - the far-reaching water lamp

རྒྱས་ཐེབས་པ - རྒྱས་གདབ་པ sealing; one of ཧཱུྃ་གི་རྣལ་འབྱོར་རྣམ་པ་བཞི

རྒྱས་གདབ་པ - sealing; one of ཧཱུྃ་གི་རྣལ་འབྱོར་རྣམ་པ་བཞི

རྒྱུད་ཀློང་གསལ - Tantra of the Brilliant Expanse

རྒྱུན་མཐའི་ཡེ་ཤེས་རྡོ་རྗེ་ལྟ་བུའི་ཏིང་ངེ་འཛིན - the vajra-like samadhi - the original wakefulness at the 'end of the stream'

སྒོ་གནད་སྟོག་ཕབས་ཟུར་གྱིས་གཟིར་བ་ལས - For the key point of gate, aim upwards, downwards and sideways

སྒོ་གསུམ་རུ་ཤན་དབྱེ་བ - to make the separation of the three doors

སྒོམ་འདོད་ཀྱི་རྟོག་པ་ལས་གྲོལ - freed from the concept of being a striving meditator

སྒོམ་པ་ཀློང་དུ་གྱུར་པ - (your) meditation training has reached perfection

སྒོམ་པ་ཉམས་སུ་བླང་བ - to bring the meditation into practice

སྒོམ་པའི་རྩིས་གདབ་བྲལ - the meditation free of judging

སྒོམ་པས་ཉམས་སུ་ལེན་པ - to apply by means of meditation; practicing through the meditation

སྒོམ་པས་ལ་བཟླ་བ - resolving through the meditation

སྒོམ་མེད་དོན་གྱི་གཟེར་གདབ་པ - planting the essential stakes of nonmeditation

སྒྲོན་མ་སྣང་བྱེད - Illuminating Lamp; n of tantra

སྒྲོན་མ་འབར་བ - Shining Lamp

བསྒྲུབ་ཆོས་ཏིང་འཛིན་ཁོར་ཡུག་རྒྱུན་ཆད་མེད - the Dharma that attains is the unbroken continuity of samadhi

ངག་གནད་འགྲོ་འོང་རླུང་ནི་དལ་བར་བསླབ - For the key point of speech, train in breathing gently in and out

ངང་བཞག་ཆེན་པོར་ལ་བཟླ - resolve this within the great natural resting

ངེས་གསང་སྙིང་པོ - this essence of definitive secrets

ངོ་སྤྲོད་སྤྲས་པའི་རྒྱུད - Tantra of Pointing-out Instructions

ངོ་བོ་ཀ་དག་གི་ཡེ་ཤེས - wakefulness that is primordially pure in essence; the wisdom of the primordially pure essence

ངོ་བོ་ཀ་དག་ཡེ་ཤེས - wakefulness that is primordially pure in essence

ངོ་བོ་ཀ་ནས་དག་པའི་ཡེ་ཤེས - wakefulness that is primordially pure in essence

ངོ་བོ་སྟོང་པ་དང་རང་བཞིན་གསལ་བ - empty in essence and cognizant by nature

ངོ་བོ་རང་བཞིན་ཐུགས་རྗེའི་བདག་ཉིད - identity of essence, nature and capacity

ངོ་བོ་རིག་སྟོང་དབྱེར་མེད - essence is awareness and emptiness indivisible

ངོ་བོར་བལྟས་པ - to look into the identity of

ངོས་བཟུང་ལས་འདས་པ - ex སེམས་ཉིད་ངོ་བོ་ངོས་བཟུང་ལས་འདས་པ mind itself transcends having an identifiable essence

མངོན་སུམ་གྱི་གནས་ལ་གཟིར་བ - focusing on the vital points of perceiving in actuality

མངོན་སུམ་གྱི་སྣང་བ - displays of (dharmata seen in) actuality; perceiving in actuality

མངོན་སུམ་གྱི་སྣང་བ་ལ་ཞུགས་པ - embark on perceiving in actuality

མངོན་སུམ་མཐོང་བ - to see in actuality

མངོན་སུམ་དུ་སྣང་བ - seen in actuality

མངོན་སུམ་ལམ་དུ་བྱ་བ - bring into actual experience

མངོན་སུམ་ལམ་བྱེད་ཐེག་པའི་ཟད་ས་སྟེ - is to bring actuality into the path and thus the culmination point of the vehicles

མངོན་སུམ་ལྷག་པར་མཐོང - directly see in actuality

ཅོག་བཞག་གི་སྒོམ་པ - the meditation training of freely resting; Jamgön Kongtrül: syn སྒོམ་པས་ཡིན་ཐོག་ཏུ་བཞག་པ།རིག་པ་གཤིས་ཐོག་ཏུ་ཕེབ་པར་ཉམས་སུ་བླང་བ

ཅོག་བཞག་བཞི་ལྡན - possessing the fourfold freely resting; ཅོག་བཞག་གི་གནད་བཞི་དང་ལྡན་པ possessing the fourfold key points of freely resting

གཅིག་གྲོལ་ལ་རང་བཞིན་དུ་རྫོགས་པ - by nature perfectly contained as 'singular liberation'

གཅེར་གྲོལ་ལ་ཆོས་དབྱིངས་རང་ངོར་རྫོགས་པ - perfectly contained within the nature of dharmadhatu itself as 'direct liberation'

ཆོད་ཉིད་ཀ་དག་ཡོངས་གྲོལ་ཆེན་པོ - the unconditioned nature - the primordially pure immensity of total freedom

ཆོས་སྐུ་རང་གནས་ཆེན་པོར་ལ་བསླས་པ - transcending into the great intrinsic dharmakaya

ཆོས་སྐུའི་ཡོ་ལངས - the domain of dharmakaya

ཆོས་ཉིད་ཀ་དག་གི་གཞི་ལས་གཞི་སྣང་དུ་རོལ་པའི་རང་རྩལ - the natural expression of ground-displays manifest from the primordially pure ground of dharmata

ཆོས་ཉིད་ཀྱི་ངང - unconditioned state

ཆོས་ཉིད་ཀྱི་གནས་ལུགས - the unconditioned natural state

ཆོས་ཉིད་ཀྱི་དབྱིངས - unconditioned basic space; (the basic space of the unconditioned nature)

ཆོས་ཉིད་ཀྱི་རང་བབས - the unconditioned basic nature

ཆོས་ཉིད་མངོན་སུམ་གྱི་སྣང་བ - the vision of manifest dharmata

ཆོས་ཉིད་མཉམ་པ་ཆེན་པོ - the great equality of dharmata

ཆོས་ཉིད་བར་དོ - Jamgön Kongtrül def: གཞི་ལས་འཕགས་པའི་ཆོས་ཉིད་དུ་སྣང་བའི་བར་དོ the bardo of experiencing dharmata that has manifested from the ground

ཆོས་ཉིད་ཟད་པ - the culmination of dharmata

ཆོས་ཉིད་ཟད་ས - the culmination (point) of dharmata

ཆོས་ཉིད་རང་གྲོལ - self-liberated nature

ཆོས་ཉིད་རོལ་པའི་ངང - the continuity of the display of dharmata

ཆོས་དབྱིངས་རང་ངོར་རྫོགས་པ - perfectly contained within the nature of dharmadhatu itself

ཆོས་ཟད་གཅིག་པུ - the oneness of the exhaustion of phenomena

ཆོས་ཟད་ཆེན་པོར་ལ་དོར་བ - transcend into the immense exhaustion of phenomena

ཆོས་ཟད་བློ་འདས་ཀྱི་སྣང་བ - the vision of exhausted phenomena beyond concepts

ཇི་བཞིན་པ་ལས་འཆོས་པ་མེད་པ - not altering it from being as it is; Jamgön Kongtrül: གཤིས་ཇི་བཞིན་པ་མངོན་དུ་གྱུར་པ་ལས།སེམས་ཅན་གྱིས་ངན་པར་དང་སངས་རྒྱས་ཀྱིས་བཟང་པོར་བཏང་ནས་གསར་ཐོབ་ཏུ་འཆོས་པ་མེད་པ ... you realize the basic nature, exactly as it is. Apart from this being so, by the realization that it is not to be altered into an attainment of something new that could be worsened by sentient beings or improved by

buddhas

བརྗོད་བྲལ་ཆོས་ཉིད་ཀྱི་ངང - indescribable and unconditioned state

ཉམས་སྣང་གོང་དུ་འཕེལ་བའི་སྣང་བ - the vision of increased experience and displays

ཉིན་མོ་སྣང་བ་རང་རྒྱས་འདེབས་པ - naturally seal appearances at daytime

ཉིན་མཚན་ཁ་སྦྱོར་གྱི་སྒོམ་པ - the meditation that unifies day and night

ཉོན་མོངས་རང་གྲོལ་གྱི་སྤྱོད་པ - the conduct of naturally freeing emotions

གཉིས་མེད་དུ་རྩལ་སྦྱང - develop strength in nonduality

གཉིས་མེད་རང་གྲོལ་དུ་སོང་བ - are naturally freed into nonduality

གདོད་མ་བྱང་ཆུབ་སེམས - original awakened mind

གདོད་མ་ཡེ་གྲོལ - the innate state of original liberation

མཉམ་པ་ཆེན་པོར་བརྡལ - let merge into great equality; Jamgön Kongtrül: ཆོས་ཉིད་མཉམ་པ་ཆེན་པོར་ཁྱབ་པར་བརྡལ་བ let (subject and object) merge pervasively into the great nondual equality of the unconditioned nature

མཉམ་པར་གཞག - རྟག་ཏུ་མཉམ་པར་གཞག remain always in composure

མཉམ་གཞག - composure, meditation; མཉམ་པར་བཞག་པ resting in composure

མཉམ་གཞག་རྗེས་ཐོབ་ཀྱི་འཛོག་ལྡན་མེད་པ - free from the alternation of meditative composure and post-meditation

མཉམ་གཞག་རྗེས་ཐོབ་ཟུང་དུ་ཆུད་པ་ན - when meditation and post-meditation have become a unity

མཉེན་བཅལ་བ - making pliant; one of ཧཱུྃ་གི་རྩལ་འབྱོར་རྣམ་པ་བཞི

བསྙེན་སྒྲུབ་ཡན་ལག་བཞི - the four aspects of approach and accomplishment

གཏད་མེད་ངང - Jamgön Kongtrül: དམིགས་གཏད་མཚན་འཛིན་གང་ཡང་མེད་པའི་ངང the state of no-reference point or fixation on any conceptual attributes whatsoever

གཏད་མེད་ངང་ལ་བྱར་མེད་གློད་པ - releasing, free from effort, into the state of no-reference point

བཏང་བཞག་མེད་པའི་ཏིང་ངེ་འཛིན - the samadhi beyond keeping or letting go

རྟོག་མེད་རང་གསལ་རྗེན་པ - the naked state of thoughtfree self-cognizance

ལྟ་བ་ཆོས་ཉིད་ཀྱི་ཀློང - the view, the expanse of dharmata

ལྟ་བ་བལྟར་མེད - the view without viewing; Jamgön Kongtrül: ལྟ་བའི་མཁན་པོས་བལྟ་བྱའི་ཡུལ་མེད་པ without an objects viewed by someone viewing it

ལྟོས་ནས་བཏགས་པ་ཙམ - a mere relative designation

སྟོང་ངོ་ནས་ཡེ་གྲོལ་རང་དག - (are) in their empty aspect originally free and naturally pure

སྟོང་གསལ་རང་བྱུང་གི་ཡེ་ཤེས - an empty and cognizant self-existing wakefulness

སྟོང་གསལ་རིག་པའི་སྙིང་པོ་ཅན - empty cognizance suffused with awareness

བརྟུལ་ཞུགས་ལམ་སློང་གི་སྤྱོད་པ - the conduct of utilizing courageous discipline

བལྟ་རྒྱུ་མེད་པ - not something to be viewed

བལྟ་བྱའི་ཡུལ་མེད་པ - without an object viewed

བལྟར་མེད་ལྟ་བ་ཀུན་གྱི་རྒྱལ་པོ - the unviewable king of all views

བལྟར་མེད་པ - unobservable

ཐ་མལ་གྱི་ན་བར་འབྱམས - suspended into a natural, ordinary state

ཐ་མལ་གྱི་ཤེས་པ་གཉུག་མ་སོ་མ་ལྷུག་པ - ordinary mind, naturalness, freshness, and ease. Four characteristics in ཀློང་སྡེ

ཐ་མལ་གྱི་ཤེས་པ་སོ་མ་དེ་ཉིད - this freshness of ordinary mind

ཐག་གཅིག་གི་ཐོག་ཏུ་བཅད་པ - decide on the one point that

ཐབས་བདེ་བ་ཆེན་པོ་དང་ཤེས་རབ་སྟོང་པ་ཉིད་ཟུང་དུ་འབྲེལ་བའི་ཉམས་མྱོང - the unified experience of

great bliss as the means and emptiness as the knowledge

ཐིག་ཕྲན - smaller spheres

ཐིག་ལེ - Tögal: bindu, sphere, bindu-spheres

ཐིག་ལེ་ཉག་གཅིག - the single sphere

ཐིག་ལེ་སྟོང་སྒྲོན - the empty bindu lamp; ཐིག་ལེ་སྟོང་པའི་སྒྲོན་མ

ཐིག་ལེ་སྟོང་པའི་སྒྲོན་མ - the empty bindu lamp

ཐིག་ལེ་ཐིག་ཕྲན - major and minor spheres

ཐིག་ལེ་གསང་སྐོར་གྱི་སྡེ - Bindu Section of the Innermost Cycle; syn མན་ངག་སྡེ

ཐིམ་ལ་མ་རྨུགས་པ - 'dissolved yet unobscured'. (In the context of path:) The phrase 'dissolved yet unobscured' means that original wakefulness is vividly present in a way that is dissolved because six sense cognition are uninvolved in objects and unobscured because of not being dull, obscured or drowsy within. (Jokyab Rinpoche)

ཐིམ་ལུགས་བརྒྱད - the eightfold way of dissolving

ཐུག་ཕྲད་རང་གྲོལ - naturally liberated upon being encountered

ཐུག་ཕྲད་རིག་གྲོལ - instantaneous liberation of whatever you encounter

ཐུགས་རྗེ་སྣང་སྟོང་དབྱེར་མེད - capacity is perceiving and emptiness indivisible

ཐུར་སེལ་འཆིང་བ - binding the 'downward-clearing'

ཐེག་རྩེ་རང་བཞིན་རྫོགས་པ་ཆེན་པོ - the natural Great Perfection, the summit of the vehicles

ཐེབས་པ - གནད་ཐོག་ཏུ་ཐེབས་པ applied directly to the vital point

ཐོ་རངས་ཡེ་ཤེས་རང་གསལ་གདབ་པ - naturally clarify awareness at dawn

ཐོབ་པ་གསུམ་གྱིས་ཟེར་གདབ་པ - to plant the stakes with the threefold attainment

མཐའ་གྲོལ - unbridled; ex མཐའ་གྲོལ་ཀློང་ཡངས་ཀྱི་དགོངས་པར་ཕྱམ་བརྡལ expand into the unbridled state of vast openness

མཐའ་གྲོལ་ལ་མཐའ་བྲལ་དུ་རྫོགས་པ - perfectly contained beyond limitations as 'unrestricted liberation'

མཐའ་བྲལ་དུ་རྫོགས་པ - perfectly contained beyond limitations

མཐར་ཐུག་འབྲས་བུའི་སྒྲོན་མ - the lamp of ultimate fruition

མཐར་ཕྱིན་འབྲས་བུའི་གྲུབ་ལུགས - how the final fruition is accomplished

མཐིང་ག་ཁྱབ་ཆེན - the great pervasive blue མཐིང་ག་ཁྱབ་པ་ཆེན་པོ

མཐིང་ག་ཁྱབ་པ་ཆེན་པོ - the great pervasive blue; aspect of དབྱིངས་རྣམ་དག་གི་སྒྲོན་མ

ད་ལྟའི་ཤེས་པ་སྐད་ཅིག་མ - the instant of present wakefulness

དག་པ་དབྱིངས་སྒྲོན - the lamp of pure space; syn དབྱིངས་རྣམ་དག་གི་སྒྲོན་མ, དབྱིངས་ཀྱི་སྒྲོན་མ

དམ་ཚིག་ཡེ་སྲུང་ཁྱལ་བ་ཆེན་པོར་རླུམ - the primordially kept samayas are unified as the great pervasiveness

དུས་གསུམ་གྱི་རྟོག་པས་མ་བསླད་པ - unspoiled by the thoughts of the three times

དེ་ཁོ་ན་ཉིད་ཀྱི་གནས་ལུགས་རིག་པ - knowing the natural state of thatness

དེ་ཉིད་རིག་པ - knowing your nature; Jamgön Kongtrül: དེ་ཁོ་ན་ཉིད་ཀྱི་གནས་ལུགས་རིག་པ knowing the natural state of thatness

དེ་ལས་གཞན་པའི་སངས་རྒྱས་ལོགས་སུ་བསྒྲུབ་ཏུ་མེད་པ - there is no awakened state (buddha) other than that to be accomplished elsewhere

དེར་འཛིན་གྱིས་མི་ཞེན་པ - without clinging by holding (them) as that

དོན་གྱི་ཡེ་ཤེས་རྗེན་ཅེར་དུ་སྟོན་པ - directly reveals the true original wakefulness

གདིང་གྲོལ་ཐོག་ཏུ་བཅས - gain confidence in the liberation

གདིང་བཞིའི་གྲོལ་ཚད་བསྟན་པ - to manifest freedom through the fourfold confidence

གདོད་ནས་སྟོང་པའི་བབས - original empty nature. Jamgön Kongtrül: ཡེ་གདོད་མ་ཉིད་ནས་རང་བཞིན་གྱིས་སྟོང་པའི་གཤིས་སམ་རང་བབས since the original beginning, (it is) the basic condition or nature which is empty by itself

གདོད་ནས་ཟུང་དུ་འཇུག་པ - a primordial unity

གདོད་ནས་ཡེ་གྲོལ་གྱི་རྟོགས་པ་བསྐྱེད་པ - bring about realization of the originally liberated state

གདོད་མའི་གྲོལ་ས་ཀ་དག - the primordially pure state of original liberation

གདོད་མའི་གནས་ལུགས་ཀྱི་རང་བཞིན་འོད་གསལ་རྫོགས་པ་ཆེན་པོའི་དགོངས་པ - the original natural state of the luminous Great Perfection / the realization of the luminous Great Perfection, the nature of the original state

གདོད་མའི་བབས - original state; གདོད་མའི་རང་བབས

གདོད་མའི་ས་ལ་གདོས་བཅས་ཟད་པའི་རྣམ་པར་གྲོལ་བ - the complete liberation of exhausting materiality in the original state

གདོས་བཅས་ཟད་པའི་རྣམ་གྲོལ - the complete liberation of exhausting materiality

གདོས་བཅས་འོད་ལུས་སུ་གྲོལ་བའི་ལམ་ཐོད་རྒལ - the Tögal path of liberating materiality into the body of light

བདེ་སྡུག་བཏང་སྙོམས་སྤྱོད་པ - pleasant, painful and neutral activities

བདེ་སྡུག་ཐམས་ཅད་མྱོང་བ་པོ - the knower of all pleasure and pain

བདེ་བ་གནད་ཀྱི་བརྡ - the symbol for the key point of bliss; of the བརྡ་བཞི in ཀློང་སྐྱེ

རྡོ་རྗེ་རྩེ་གསུམ་པའི་འདུག་སྟངས - the three-pronged vajra posture

སྡོད་པ་གསུམ་གྱིས་ཚད་བཟུང་བ - to mark the measure through the threefold remaining

བརྡ་བཞི་གནད་ཀྱི་མན་ངག - the instructions on the key points of the four symbols

བརྡ་བཞིའི་དོན - the meaning of the four symbols - clarity, bliss, nonthought, and indivisibility

བརྡ་བཞིའི་གནད - the key points of the four symbols

ན་བུན་མཁའ་ལ་དེངས་པ་ལྟར་རང་སར་གྲོལ - dissolves in itself like mist vanishing into midair

ནང་ལྟར་རུ་ཤན་དབྱེ་བ - (to make) the inner way of separation

ནང་དུ་དགུག་པའི་དྲན་འཛིན་རང་སར་གྲོལ - fixated attention focusing within dissolves in itself

ནང་དབྱིངས་ཀ་དག - the primordially pure inner space

ནང་གསལ་སྐུ་དང་ཡེ་ཤེས་འདུ་འབྲལ་མེད་པའི་དགོངས་པ - the state of inner brilliance, the indivisibility of the kayas and wisdoms

ནམ་མཁའི་ངང་དུ་རོ་གཅིག་དབྱེར་མེད་ལྟར - are indivisibly one taste within the continuity of the sky

ནམ་གུང་ཤེས་བྱ་བུམ་པར་གཞུག་པ - enter consciousness in the vase at midnight

ནོར་བུ་ཕྲ་བཀོད - Tantra of Studded Jewels; one of the 17 Dzogchen Tantras; full title: ནོར་བུ་ཕྲ་བཀོད་རང་གི་དོན་ཐམས་ཅད་གསལ་བར་བྱེད་པའི་རྒྱུད; has 14 chapters. Has a commentary named འགྲེལ་བ་རིན་ཆེན་བཀོད་པ

གནས་འགྱུའི་དགག་སྒྲུབ་མི་དགོས་པ - without any need to approve stillness or disapprove thought-occurrence

གནས་པ་གཞིའི་སྒྲོན་མ - enduring lamp of the ground

གནས་པའི་དེ་ཉིད་རིག - to know the nature of the abiding; Jamgön Kongtrül: གནས་པའི་ངོ་བོའི་དེ་ཁོ་ན་ཉིད་རིག་པ to know the nature of the identity of this abiding

གནས་ལུགས་ཐོག་མའི་སྤྱི་གཞི་ལས་འཕགས་པའི་ལྷུན་གྲུབ་ཀྱི་གཞི་སྣང - the ground-displays of spontaneous presence that manifested from the universal ground of the original natural state

གནས་ལུགས་དེ་ཁོ་ན་ཉིད - the natural state of thatness

གནས་ལུགས་མ་བཅོས་རྣལ་མ - genuine uncontrived basic state

རྣམ་དག་དབྱིངས་སྒྲོན - the lamp of pure space; syn

དབྱིངས་རྣམ་དག་གི་སྒྲོན་མ, དབྱིངས་ཀྱི་སྒྲོན་མ

རྣམ་པ་མ་འགགས་པར་གསལ་ལ་ངོ་བོ་མ་སྐྱེས་པའི་སྟོང་པ - in manifest expression to be unconfined cognizance and in essence to be nonarising emptiness

རྣལ་དུ་ཕབ་པ - reposed in naturalness; see རྣལ་དབབ

རྣལ་དུ་ཕེབས་པ - སྒོ་གསུམ་རྣལ་དུ་ཕེབས་པ reposing your three doors in naturalness

རྣལ་དུ་དབབ - remain in naturalness

རྣལ་དབབ - remaining in naturalness; reposing in naturalness. Jamgön Kongtrül: རྣལ་མ་ནི་མ་བཅོས་པའི་དོན་དང་། དབབ་པ་ནི་དེ་ལ་རང་བབས་སུ་འཇོག་པའི་དོན་ཏེ 'Naturalness' (nalma) here means uncontrived while 'reposing' (wabpa) means to remain in that as you naturally are

རྣལ་མ - in རྣལ་དབབ: Jamgön Kongtrül: རྣལ་མ་ནི་མ་བཅོས་པའི་དོན 'Naturalness' (nalma) here means uncontrived

རྣལ་མར་བཞག་པས - ex རང་བབས་རྣལ་མར་བཞག་པ letting be in genuine naturalness

སྣང་སྟོང་དབྱེར་མེད - the indivisible unity of perceiving end being empty

སྣང་སྟོང་ཡོད་མེད - appearances or emptiness, something concrete or abstract

སྣང་ཕྱོགས་དང་སྟོང་ཕྱོགས - the perceiving and the empty aspects

སྣང་བ་དབང་སྒྱུར་གྱི་སྤྱོད་པ - the conduct of mastering perceptions

སྣང་བ་འོད་གསལ་དུ་གྲོལ་བ - liberating perceptions into luminosity

སྣང་ཞེན་རོ་མཉམ་ཡན་གར་བཞག་པ - to let go into the unfettered (state of) same taste of perceived and perceiver

སྣང་སྲིད་ཆོས་སྐུར་བརྡལ - pervades all that appears and exists as dharmakaya; Jamgön Kongtrül: སྣང་སྲིད་ཐམས་ཅད་ཆོས་སྐུའི་ཡོ་ལངས་སུ་བརྡལ་བ pervades all that appears and exists as being the domain of dharmakaya

སྤང་གཉེན་ལས་འདས་པ - that transcends something to be discarded and its antidote

སྤྱོད་ཡུལ་ཀུན་ཏུ་ཡེ་ཤེས་རིས་མེད་པ - in all your experiences, with unbiased wakefulness

སྤྲོས་བྲལ་བདེ་བ་ཆེན་པོ - the great bliss of simplicity

ཕུང་པོ་འཇའ་ལུས་སུ་གྲོལ་བ - liberating the (physical) aggregates into the rainbow body

ཕྱལ་བ - pervasiveness; Jamgön Kongtrül: syn རྒྱ་འབྱམས

ཕྱལ་བ་ཆེན་པོར་ཀླུམ - unified as the great pervasiveness

ཕྱི་ཆོས་ཅན - outer conditioned objects; ex ཕྱི་ཆོས་ཅན་ཚོགས་དྲུག་ཡུལ་གྱི་འཁྲུལ་སྣང the deluded perceptions of outer conditioned objects of the six types

ཕྱི་དུས་མི་ལྟོས་ད་ལྟར་གྲོལ་བའི་ཐབས - the means of liberation now, without looking to the future

ཕྱི་ནང་གི་དབྱིངས་རིག - the outer and inner space and awareness

ཕྱི་ནང་གསང་བའི་བྱ་བ་དགུ་ཕྱུགས་བཏང - abandon the ninefold outer, inner and secret activities

ཕྱོགས་བྲལ་ཆེན་པོའི་དགོངས་པ - the great unbiased perspective

འཕོ་བ་ཆེན་པོ་རྡོ་རྗེའི་སྐུ - the vajra body of the great transformation

བྱ་བྲལ་འབྲས་བུའི་ཐེག་པ་ཨ་ཏི་ཡོ་ག་ཤིན་ཏུ་རྣལ་འབྱོར - the effortless and resultant vehicle of Ati Yoga

བྱ་བྲལ་ལྷུན་གྲུབ་ཀྱི་འབྲས་བུ - the fruition that is effortless spontaneous presence

བྱུང་གནས་འགྲོ་གསུམ - source / arrival, dwelling and departure

བླ་མའི་དྲིན་གྱིས་རྟོགས་པ་ངོ་འཕྲོད་དེ - But through the guru's kindness this realization is recognized

བློའི་སྤྱོད་ཡུལ་མ་ཡིན་པ - not an object of conceptual mind

དབང་པོ་སྒོ་ལྔ་མ་བཀག་ཡན་པར་བཞག་པ - to leave the five sense-doors open and unblocked

དབང་པོ་འདུས་པ་རྒྱང་ཞགས - far-reacher comprised of sense-faculty

དབང་པོའི་མངོན་སུམ་དུ་སྣང་བ - appearing in actuality to the sense faculties, seen in the actuality of the senses

དབང་པོའི་མངོན་སུམ་དུ་གསལ་བ - vividly present in the actuality of the sense faculties

དབང་པོའི་གདངས་མ་འགགས་པ - the unobstructed brightness of the senses

དབབ་པ - in རྣལ་དབབ: Jamgön Kongtrül: དབབ་པ་ནི་དེ་ལ་རང་བབས་སུ་འཇོག་པའི་དོན 'reposing' (wabpa) means to remain in that as you naturally are

དབྱིངས་ཀྱི་སྒྲོན་མ - the dhatu lamp

དབྱིངས་ཀྱི་སྣང་ཆ - the manifest aspect of basic space; syn Jamgön Kongtrül: རིག་རྩལ

དབྱིངས་ཀྱི་སྣང་བ - dhatu-displays

དབྱིངས་རྣམ་དག་གི་སྒྲོན་མ - the lamp of pure space; syn དག་པ་དབྱིངས་སྒྲོན, རྣམ་དག་དབྱིངས་སྒྲོན, དབྱིངས་ཀྱི་སྒྲོན་མ

དབྱིངས་སྣང - dhatu-displays

དབྱིངས་རིག་གཉིས་མེད - the nonduality of basic space and awareness

དབྱིངས་རིག་འདུ་འབྲལ་མེད་པ - indivisibility of space and awareness

དབྱིངས་རིག་སྦུབས་སུ་འཇུག - enter the sphere of space and awareness

དབྱེར་མེད་གནད་ཀྱི་བརྡ - the symbol for the key point of indivisibility; of the བརྡ་བཞི in ཀློང་སྡེ

དབྱེར་མེད་ཟུང་འཇུག་གི་ཡེ་ཤེས - wakefulness that is an indivisible unity; the wisdom of the indivisible unity

དབྱེར་མེད་རོ་གཅིག་པ - indivisibly one taste

འབད་མེད་དུ་གྲོལ་བའི་ལམ་ཁྲེགས་ཆོད - the Trekchö path of being liberated effortlessly

འབད་རྩོལ་ཅིའང་བྱར་མེད་པ - without any deliberate effort to be applied

འབད་རྩོལ་དམིགས་བཅས་མཚན་མའི་བསྒོམ་པར་བྱ་བ - conceptual meditation to be performed with effort and focus

འབྱུང་བ་འདུས་པ་རྒྱང་ཞགས - far-reacher comprised of elements

འབྲས་བུ་བླང་དོར་འདས - the fruition beyond adopting and discarding

མ་བཀག་ཡན་པར་བཞག་པ - to leave open and unblocked

མ་སྐྱེས་ལྷུན་གྲུབ་ཀྱི་དཀྱིལ་འཁོར་གསུམ - the threefold uncreated mandalas of spontaneous presence

མ་བསྒོམས་པར་འཚང་རྒྱ་བ - to become enlightened without cultivation

མ་བཅོས - without contrivance; Jamgön Kongtrül: བློ་ཡིས་བཟོ་མ་བཅོས་པ without the contrivance of mental fabrication

མ་བཅོས་ཚོགས་དྲུག་ལྷུག་པ་མཆོད་པའི་སྤྲིན - without contrivance, the six types of cognition are natural offering clouds

མ་བཅོས་རང་བྱུང - uncontrived and self-existing

མ་ནོར་གནས་ལུགས - unmistaken nature of things; གཞི་མ་ནོར་བའི་གནས་ལུགས the unmistaken ground that is the nature of things

མ་བཙལ་རང་ལ་རྫོགས་པ - complete within yourself without being sought for

མ་བཙལ་རང་ལས་རྙེད - discovered from within yourself without having to be sought elsewhere

མ་བཙལ་ལྷུན་གྱིས་གྲུབ་པའི་འབྲས་བུ - the uncultivated and spontaneously present fruition

མི་འགུལ་བ་གསུམ་ལས་གཞི་བཅའ་བ - to form the basis with the threefold motionlessness

མི་བསྒོམ་དོན་དང་འབྲལ་བ་མེད་པ - no departure from the nature of nonmeditation

མི་བསྒོམ་པའི་དོན་དང་རྒྱུན་དུ་འབྲལ་བ་མེད་པ - never any departure from the nature of nonmeditation

མི་རྟོག་པ་གནད་ཀྱི་བརྡ - the symbol for the key point of nonthought; of the བརྡ་བཞི in ཀློང་སྡེ

མི་རྟོག་པ་ལ་ཞེན་པ་བྲལ་བ - though not conceptualizing, there is no clinging to that

མི་ཤིགས་པ་དྭངས་མའི་ཐིག་ལེ - the indestructible sphere of the pure essences

མེད་པ་ཕྱལ་བ་གཅིག་པུ་ལྷུན་གྲུབ - transcendence, pervasiveness, oneness and spontaneous presence

དམིགས་གཏད་ཀྱི་རྩིས་གདབ་དང་བྲལ་བ - free of reference point for judging

དམིགས་གཏད་མཚན་འཛིན་མེད་པ - no-reference point or fixation on conceptual attributes

སྨིན་མཚམས་དང་བྲལ - "parts from the brows"

ཙིཏྟ་ཤའི་སྒྲོན་མ - the chitta flesh lamp

རྩལ་འབྱོངས་པ - developed strength; རྩལ་སྦྱོང་བ developing strength; one of ཧཱུྃ་གི་རྣལ་འབྱོར་རྣམ་པ་བཞི

རྩལ་སྦྱོང་བ - developing strength; one of ཧཱུྃ་གི་རྣལ་འབྱོར་རྣམ་པ་བཞི

རྩོལ་སྒྲུབ་ཏུ་ལྟ་བའི་འཛིན་པས་བཅིངས་པ - bound by fixating on a view of deliberate attainment

ཚོགས་དྲུག་ཡུལ་ལ་མི་ཞེན་རང་དགར་བཏང - let go completely, without clinging to the six kinds of objects

མཚན་མའི་བསྒོམ་པར་བྱ་བ་རྡུལ་ཙམ་མེད - there is not even an atom of conceptual meditation to be performed

རྫོགས་པ་ཆེན་པོ་རང་སྣང་རིས་མེད - the unbiased experience of the Great Perfection

རྫོགས་པ་ཆེན་པོའི་ཐུན་མོང་མ་ཡིན་པའི་གྲུབ་མཐའ - the extraordinary perspective of the Great Perfection

ཞི་གནས་ལྷག་མཐོང་གི་རྣམ་པར་དབྱེ་བ་ལས་གྲོལ་དེ - liberated from the partition between shamatha and vipashyana

གཞི་ཀ་དག་གི་ལྟ་བའི་གནས་ལུགས - the natural state that is the view of the primordially pure ground

གཞི་གྲོལ - fundamentally freed

གཞི་ཐོག་ཏུ་རྫོགས་པ - complete within the ground

གཞི་གནས་རིག་པ - this awareness, intrinsic to the ground

གཞི་སྣང་གི་རྩལ - the expression of the ground-displays

གཞི་རྫོགས - ka dag gzhi rdzogs - the primordial purity that is complete within the ground

གཞི་ལས་འཕགས་པའི་ཆོས་ཉིད་དུ་སྣང་བའི་བར་དོ - syn ཆོས་ཉིད་བར་དོ, the bardo of experiencing dharmata that has manifested from the ground

གཞིར་གནས་ཀྱི་བསྐྱེད་རྫོགས་དབྱེར་མེད - the indivisible development and completion that is intrinsic to the ground

གཞིར་གནས་རང་བཞིན་གྱི་འོད་གསལ - the natural luminosity present as the ground

གཞོན་ནུ་བུམ་སྐུ་ཁྱད་ཆོས་དྲུག་ལྡན - the Youthful Vase Body endowed with the six special qualities

བཞི་ཆ་གསུམ་བྲལ - the 'fourth part without three'. The state of the 'fourth part without three' means that the conditioned three changing times and the unconditioned single unchanging time, thus four, are recognized as being equality. The 'fourth part,' the luminosity of natural awareness, is 'without three' - free from the thoughts of the three times. (Jokyab Rinpoche)

ཟག་མེད་ཀྱི་བདེ་བ་ཁྲི་ལེར་འཆར་བ - to experience undefiling sheer bliss

ཟག་མེད་ཡེ་ཤེས་ཀྱི་དབྱིངས - the basic space of unconditioned wakefulness

ཟང་ཐལ - wide open state; རིག་པ་ཟང་ཐལ the wide open state of awareness

ཟང་ཐལ་རྗེན་པ - the naked openness

ཟང་ཐལ་མཚན་མ་མ་གྲུབ་པ - a complete openness free of conceptual attributes

ཟང་ཐལ་ལེར་གནས་པ - to remain utterly open

ཟད་སའམ་སྐྱེལ་སོ - culmination or destination point

ཟུང་འཇུག་འདུས་མ་བྱས་པའི་གནས་ལུགས - natural state of unformed unity

གཞི་རྩ་མེད་པའི་ངོ་བོ་ཉིད་སྐུ - the essence-body beyond ground and root

གཟུང་འཛིན་དང་བྲལ་བའི་དབྱིངས - basic space devoid of perceiver and perceived

འོད་ལྔའི་ཐིག་ལེ - five-colored bindus

འོད་གདངས་སྣ་ཚོགས་སུ་སྣང་བ - manifest in variegated radiant colors

འོད་རྩའི་སྒོ་དངོས - the actual gateway of the light-nadi

འོད་གསལ་གྱི་སྣང་བ - luminous displays

འོད་གསལ་ཁོར་ཡུག - uninterrupted luminosity

འོད་གསལ་གྱི་གནས་ཚུལ - how luminosity is present

འོད་གསལ་སྣང་བ་བཞིའི་ལམ་མཆོག་ཐོད་རྒལ - the preeminent Tögal path of the fourfold visions of luminosity

འོད་གསལ་སྣང་བཞི - the four visions of luminosity

འོད་གསལ་རྫོགས་པ་ཆེན་པོའི་དགོངས་པ - realization of the luminous Great Perfection

འོད་གསལ་ཡེ་ཤེས་ཐིག་ལེ - luminous wisdom sphere

འོད་གསལ་རིག་པའི་ཡེ་ཤེས - the luminosity that is a knowing wakefulness

འོད་གསལ་ལྷུན་གྲུབ་ཏུ་ངོ་སྤྲོད་པ - recognizing that luminosity is a spontaneous presence

ཡན་གར་བཞག་པ - to leave open; to let go into the unfettered state; ex སྣང་ཤེས་རོ་མཉམ་ཡན་གར་བཞག་པ to let go into the unfettered (state of) same taste of perceived and perceiver

ཡིད་གནད་ཡུལ་ལ་མི་གཡོ་རྩེ་གཅིག་གཏད - For the key point of mind, focus on the field one-pointedly without moving

ཡིད་ལ་མི་བྱེད་པ - without any mental doing

ཡིན་ཐོག་ཏུ་བཞག་པ - letting be in the real

ཡིན་པ་གྲུབ་པ་མེད་པ - possesses no real existence

ཡིན་མིན་ཕྱོགས་བྲལ་ཆེན་པོའི་དགོངས་པ - the great unbiased perspective transcending existence and nonexistence

ཡུལ་ཤེས་ཀྱི་འཛིན་པས་མ་བསླད་པ - undistorted by holding an object and its perception

ཡེ་གྲོལ་གཞི་རྩ་མེད་པའི་ངོ་བོ་ཉིད་སྐུ - the originally free essence-body beyond ground and root

ཡེ་གྲོལ་ལ་ཡེ་ནས་རྫོགས་པ - perfectly contained from the beginning as 'original liberation'

ཡེ་སྟོང་ནམ་མཁའ་ལྟ་བུའི་ངང - the state of original emptiness that is like the sky

ཡེ་ནས་ལྷུན་གྲུབ་ཀྱི་ཆོས་སྐུར་སངས་རྒྱས་པ - primordially purified and perfected in being the spontaneously present dharmakaya

ཡེ་བབས་སོར་བཞག - ཁྲེགས་ཆོད་ཡེ་བབས་སོར་བཞག Trekchö's sustaining the freshness of the original state

ཡེ་ཤེ་རོལ་པའི་ངང - the continuous display of wakefulness; Jamgön Kongtrül: རང་བྱུང་གི་ཡེ་ཤེ་ཆེན་པོའི་རྩལ་ལམ་རོལ་པའི་ངང the continuous display or expression of great self-existing wakefulness

ཡེ་ཤེས་ཀྱི་འཁོར་ལོ་ཕྱོགས་མེད་དུ་བསྐོར་བ - spin the wisdom-wheel beyond partiality

ཡེ་ཤེས་ཀྱི་རང་གདངས - the natural radiance of original wakefulness

ཡེ་ཤེས་ཀྱི་རང་རྩལ - natural expression of original wakefulness

ཡེ་ཤེས་ཀྱི་རོལ་པ - the play of original wakefulness

ཡེ་ཤེས་ཀློང་ཆེན་རྣམ་པ་ལྔ - the fivefold great space of wisdom

ཡེ་ཤེས་འདུས་པ་རྒྱང་ཞགས - far-reacher comprised of wisdom

ཡེ་ཤེས་སྤྱི་བླུགས་ཀྱི་དབང - the empowerment of the wisdom vase

ཡེ་ཤེས་ཟང་ཐལ - wide open original wakefulness

ཡེ་ཤེས་འོད་ཀྱི་རྩ་ལྔ - the five channels of wisdom light

ཡེ་ཤེས་རིས་མེད་པ - unbiased wakefulness; Jamgön Kongtrül: ཀུན་ཏུ་བཟང་པོ་ཡེ་ཤེས་ཟང་ཐལ་རང་སྣང་རིས་མེད་དག་པ་རབ་འབྱམས the unbiased and all-encompassing pure perception that is the wide open original wakefulness of Samantabhadra

ཡེ་སྲུང་ལྷུན་གྲུབ - (samaya) primordially kept and

spontaneously perfected

ཡོ་ལངས - ཆོས་སྐུའི་ཡོ་ལངས the domain of dharmakaya

རང་གི་ཐོག་ཏུ་གྲོལ - liberated in itself

རང་གྲོལ་ཀློང་ཡངས་ཆེན་པོའི་དགོངས་པ - the self-liberated state of immense vastness

རང་གྲོལ་ལ་རང་སར་རྫོགས་པ - perfectly contained in themselves as 'self-liberation'

རང་དགར་བཏང - let go completely; ex རང་དགར་རྒྱ་ཡན་དུ་བཏང let go completely and unrestrictedly

རང་ངོ་ཤེས - recognize your nature

རང་ཐོག་རྣལ་མར་ངོ་སྤྲོད - to recognize your nature as the genuine; Jamgön Kongtrül: རང་རིག་ཀ་དག་གི་ཐོག་ཏུ་གནས་ལུགས་མ་བཅོས་རྣལ་མར་ངོ་སྤྲོད་པ to recognize your primordially pure nature of self-knowing as being the genuine uncontrived basic state

རང་དག་ཏུ་གྲོལ་བ - be naturally liberated

རང་མདངས་འཆར་ཚུལ - the ways its natural radiance manifests

རང་གནས་ཀྱི་རིག་པ - intrinsic awareness

རང་སྣང་བཀོད་པའི་རྒྱན - the scenic adornments of personal experience

རང་སྣང་གི་ཞིང་ཁམས - the realms of personal perception

རང་སྣང་རང་ངོར་གྲོལ - liberate your personal perception in your nature

རང་སྣང་རིས་མེད - rdzogs pa chen po rang snang ris med - the unbiased experience of the Great Perfection

རང་སྣང་རིས་མེད་ཀྱི་དཀྱིལ་འཁོར་བཀོད་པ་ཁྱབ་པར་བརྡལ་བ - the all-pervasive scenery of the mandala of unbiased experience

རང་སྣང་རིས་མེད་དག་པ་རབ་འབྱམས - unbiased and all-encompassing pure perception

རང་བབས - ཆོས་ཉིད་ཀྱི་རང་བབས the unconditioned basic nature

རང་བབས་ཀྱི་གནས་ལུགས - natural and basic state

རང་བབས་རྣལ་མར་བཞག་པས - letting be in genuine naturalness

རང་བབས་སུ་འཇོག་པ - to remain as you naturally are, let be in naturalness

རང་བྱུང་གི་ཐིག་ལེ་ཉག་གཅིག - the self-existing single sphere

རང་བྱུང་རྡོ་རྗེ་སེམས་དཔའི་གསང་ལམ - self-existing secret pathway of Vajrasattva

རང་བྱུང་ཡེ་ཤེས་བདེ་བའི་དོན - the blissful nature of self-existing wakefulness

རང་བྱུང་རང་ཤར - self-occurring self-display

རང་རྩལ - natural expression

རང་བཞིན་གྱི་བསམ་གཏན་ལ་གནས་པ - to remain in natural meditative concentration

རང་བཞིན་གྱིས་གསལ་བ - is by nature cognizant

རང་བཞིན་གཞིའི་གནས་ལུགས - how the natural state of the ground is

རང་བཞིན་འོད་གསལ་སྙིང་པོ - the natural essence of luminosity

རང་བཞིན་གསལ - རང་བཞིན་གྱིས་གསལ་བ is by nature cognizant

རང་བཞིན་གསལ་སྟོང་དབྱེར་མེད - nature is cognizance and emptiness indivisible

རང་བཞིན་ལྷུན་གྱིས་གྲུབ་པའི་ཡེ་ཤེས - wakefulness that is spontaneously present in nature

རང་བཞིན་ལྷུན་གྲུབ་ཡེ་ཤེས - wakefulness that is spontaneously present in nature

རང་རིག་ཀ་དག - the primordially pure self-knowing

རང་རིག་མངོན་སུམ - natural awareness in actuality

རང་རིག་གདོད་ནས་སངས་རྒྱས་ཏེ - natural awareness is primordially the buddha / awakened state

རང་རིག་པའི་སྙིང་པོ་ཅན - with an essence of natural awareness

རང་རིག་མ་བཅོས་པ - uncontrived self-knowing; Jamgön Kongtrül: syn ཆོས་ཉིད་ཀྱི་གནས་ལུགས the unconditioned natural state

རང་སར་གྲོལ - dissolves in itself; Jamgön Kongtrül:

ན་བུན་མཁའ་ལ་དེངས་པ་ལྟར་རང་སར་གྲོལ་ཏེ dissolves in itself like mist vanishing into midair

རང་སར་རྫོགས་པ - perfectly contained in themselves

རང་སར་བཞག་པས་གྲོལ - liberated by leaving it to itself

རང་སེམས་ཀྱི་རྩལ - the expressions of your own mind

རང་སོར་བཞག་པ - see སོར་གཞག sustaining freshness

རང་གསལ་རྗེན་པ - the naked state of self-cognizance

རིག་ཀྱང་མི་འཛིན - though knowing, there is no fixation; Jamgön Kongtrül: རིག་པ་ཉིད་ཀྱང་དེར་རྟོག་གིས་མི་འཛིན་པ though knowing, there is no thought holding it as 'that'

རིག་སྟོང་ཆོས་ཉིད་ཟང་ཐལ་རྗེན་པ - the naked openness of aware and empty dharmata

རིག་སྟོང་རྗེན་པ་ངོས་ཟིན་པ - identified the naked state of aware emptiness

རིག་སྟོང་བློ་བྲལ་རྗེན་པ - the naked state of aware emptiness free of concepts

རིག་སྟོང་ཟུང་འཇུག་ཨ་ཏི་ཡོ་ག - Ati Yoga union of awareness and emptiness

རིག་ཐོག་ཏུ་རྩེ་གཅིག་པར་གནས་པ - abide one-pointedly in awareness

རིག་ཐོག་ཟུང་འཇུག་ཏུ་རྒྱུད་པ - become a unity within awareness itself

རིག་གདངས་རྡོ་རྗེ་ལུ་གུ་རྒྱུད - the vajra chains that are manifestations of rigpa

རིག་པ་རྗེན་པ་ལྟོངས་སུ་ཕུད་པ - stripping awareness to its naked state

རིག་པ་རྡོ་རྗེ་ལུ་གུ་རྒྱུད - the vajra chains of awareness

རིག་པ་ཚད་ལ་ཕེབས་པའི་སྣང་བ - the vision of awareness reaching culmination

རིག་པ་ཟང་ཐལ - the wide open state of awareness

རིག་པ་ཟང་ཐལ་ངོས་བཟུང་མེད་པ - the unidentifiable wide open state of awareness

རིག་པའི་ངང - the continuity of awareness; Jamgön Kongtrül: རང་བྱུང་རིག་པའི་ངང the continuity of self-existing awareness

རིག་པའི་ངང་དུ་ལྷུན་གྲུབ་ཆེན་པོར་རྫོགས - perfectly contained within the continuity of awareness as the great spontaneous presence

རིག་པའི་སྙིང་པོ་ཅན - with an essence of awareness

རིག་པའི་དངས་ཆ་མེ་ལོང་ལྟ་བུ - the mirror-like brightness of awareness

རིག་པའི་སྔ་ཁྲིད་སྒོ་གསུམ་རུ་ཤན་དབྱེ - for the guiding instruction for awareness, make the separation of the three doors

རིག་པའི་རྩལ་དབང - the empowerment of awareness display

རིག་རྩལ་སྐུ་གསུམ་ལམ་དུ་སྣང་བའི་ཕྱིར - since the three kayas are experienced on the path as the display of awareness

རིག་རྩལ་རོལ་པའི་གར - the displays of awareness are sporting dances

རིས་མེད་མཉམ་པ་ཆེན་པོ - immense unconfined equality

རེ་དོགས་ཀྱི་འཕྲང - the dangerous passages of hope and fear

རོ་གཅིག་ཏུ་མཉམ་པ - equal in being of same taste

རོ་མཉམ - རོ་གཅིག་ཏུ་མཉམ་པ equal in being of same taste

རོ་སྙོམས་ཐོག་འགེལ་གྱི་བློག་སྒོམ - transformative training that promotes equal taste

རོལ་པར་ཤར་བ - སེམས་ཉིད་ཀྱི་རོལ་པར་ཤར་བ experienced as the play of the mind itself

ལ་དོར་བ - transcend

ལ་བཟླ་བར་བྱ - you should resolve. 'Resolve' (la bzla) here, according to Kongtrül Rinpoche means to transcend (la 'da' ba). Comp ལ་བཟླས, ལ་ཟློ་བ = ཐག་གཅོད་པ

ལ་བཟླས་པ - transcending; ex ཆོས་སྐུ་རང་གནས་ཆེན་པོར་ལ་བཟླས་པ transcending into the great intrinsic dharmakaya

ལམ་རྒྱུན་དངོས་པོ་བཅུ་ལྡན་གྱིས་གྲུབ་པའི་ཚུལ - how the

ten factors of the path are spontaneously present

ལམ་དུ་གཞུག་པ - taking to the road; one of ཧཱུྃ་གི་རྣལ་འབྱོར་རྣམ་པ་བཞི

ལམ་མ་བཅོས་གདོད་མའི་བབས - the path of the uncontrived original state

ལེ་ལོ་ཅན་མ་བསྒོམས་པར་འཚང་རྒྱ་བའི་གནད - key points for the lazy type to become enlightened without cultivation

ཤེལ་སྦུག་ཅན - the Crystal Tube

ཤེས་ཐོག་ཏུ་གྲོལ - liberated upon recognizing

ཤེས་རབ་རང་བྱུང་གི་སྒྲོན་མ - the lamp of self-existing knowledge

གཤིས་ཇི་བཞིན་པ - the basic nature, exactly as it is

གཤིས་ཐོག་ཏུ་ཕེབ་པ - arrive at its basic nature; ex རིག་པ་གཤིས་ཐོག་ཏུ་ཕེབ་པར་ཉམས་སུ་བླང་བ the practice of allowing awareness to arrive at its basic nature

གཤིས་ཐོག་བཟོ་མེད་དུ་བཞག་པ - let be in (your) basic nature itself without fabrication

གཤིས་ཤོར་གི་གོལ་སྒྲིབ་འབྱུང་ཉེ - bear the risk of reaping the obscuration of the basic straying from the nature of things

སངས་རྒྱས་ཆེན་པོ་གུད་དུ་བཙལ་བས་མེད - there is no great buddhahood to be sought for elsewhere

སངས་རྒྱས་ས་ལ་ད་ལྟ་ལྷུན་གྱིས་གྲུབ - the state of buddhahood is now spontaneously present

སེང་གེ་གླང་ཆེན་དྲང་སྲོང - lion, elephant and rishi

སེམས་ཀྱི་བྱུང་གནས་འགྲོ་གསུམ - mind's source, dwelling and departure

སེམས་ཀྱི་མཚང་བཙལ - to seek out the secret point of mind; Jamgön Kongtrül: སེམས་ཀྱི་མཚང་བཙལ་ཏེ་སྐྱེ་མེད་དུ་ཐག་བཅད་པ to seek out the secret point of mind and thereby resolve it to be nonarising

སེམས་ཉིད་ཀྱི་རྩལ་པར་ཤར་བ - experienced as the play of the mind itself

སེམས་འཛིན - mental focusing; བསྐྱེད་རྫོགས་ཀྱི་སེམས་འཛིན་སྣ་ཚོགས various types of mental focusing belonging to development and completion

སོར་གཞུག - sustaining freshness; རང་སོར་བཞག་པ

སྲོད་ལ་དབང་པོ་གནས་སུ་བསྡུ་བ - gather the senses in themselves at dusk

གསང་བ་མན་ངག་ཐིག་ལེའི་སྡེ - the innermost, the Bindu Section of oral instruction; syn མན་ངག་སྡེ, རང་བཞིན་འོད་གསལ་སྙིང་པོ

གསང་བ་མན་ངག་སྡེ - the innermost Instruction Section

གསལ་ཆ་མ་འགགས - this cognizant quality is unobstructed

གསལ་སྟོང་དུ་འཆར་བ - experienced as a cognizant emptiness

གསལ་སྟོང་རོ་མཉམ - cognizant emptiness of same taste; Jamgön Kongtrül: རྣམ་པ་མ་འགགས་པར་གསལ་ལ་ངོ་བོ་མ་སྐྱེས་པའི་སྟོང་པ་གཉིས་པོ་རོ་གཅིག་ཏུ་མཉམ་པ These two aspects – in manifest expression to be unconfined cognizance and in essence to be nonarising emptiness – are equal in being of same taste

གསལ་མདངས་འགགས་པ་མེད་པ - unconfined cognizant radiance

གསལ་བ་གནད་ཀྱི་བརྡ - the symbol for the key point of clarity; of the བརྡ་བཞི in ཀློང་སྡེ

གསལ་ཡང་འཕྲོ་བ་མེད - though cognizant there is no diffusion; Jamgön Kongtrül: གསལ་ཆ་མ་འགགས་ཀྱང་ཚོགས་དྲུག་གི་ཡུལ་ལ་འགྱུ་བ་རང་ག་མར་འཕྲོ་བ་མེད་པ though this cognizant quality is unobstructed, there is no diffusion into ordinary thought movements about the six kinds of objects

གསལ་ལ་མི་རྟོག་པ - to be cognizant yet nonconceptual; awake yet thoughtfree

གསལ་ཧྲིག་རྗེན་པ - a naked and awake cognizance

གསུང་ཅིའང་མི་གསུང་ཞིང་བྱར་མེད་མཉམ་པར་བཞག་པ - the non-uttering resting in the composure of

nondoing

བསམ་གྱིས་མི་ཁྱབ་པའི་གནས་ལུགས - inconceivable basic state

བསམ་བརྗོད་ལས་འདས་པའི་ངང - the state beyond thought and description

ཧཱུྃ་གི་རྣལ་འབྱོར་རྣམ་པ་བཞི - the fourfold hung yogas: རྒྱས་གདབ་པ sealing; རྩལ་སྦྱང་བ developing strength; ཉེན་བཙལ་བ making pliant; ལམ་དུ་གཞུག་པ taking to the road

ལྷུག་པ - natural, freely ; Jamgön Kongtrül: རང་བབས་ལྷུག་པར་བཞག་པ freely left to be as they naturally are

ལྷུན་གྱིས་གྲུབ་པའི་འབྲས་བུ - the spontaneously present fruition

ལྷུན་གྲུབ་ཀྱི་གཞི་སྣང - the ground-displays of spontaneous presence

ལྷུན་གྲུབ་ཀྱི་འོད་གསལ - the luminosity of spontaneous presence

ལྷུན་གྲུབ་ཆེན་པོའི་སྦུབས - the vast sphere of spontaneous presence

ལྷུན་གྲུབ་ཐོད་རྒལ་གྱི་ཉམས་ལེན - the Tögal practice of spontaneous presence

ལྷུན་གྲུབ་གདངས་རྩལ - spontaneously present radiant expression

ལྷོངས་སུ་ཕུད་པ - stripping; ex རིག་པ་རྗེན་པ་ལྷོངས་སུ་ཕུད་པ stripping awareness to its naked state